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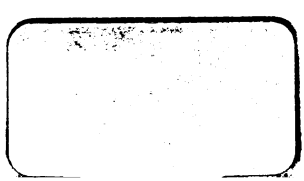

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VOL. VI.] BOSTON, JANUARY, 1865. [No. 1.

REPORT OF THE SPECIAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

A SPECIAL MEETING of the American Unitarian Association, and of all interested in its work, was held in Boston, at the Hollis-street Church, on Tuesday and Wednesday, Dec. 6 and 7. The occasion was a deeply interesting one, and we regret exceedingly that we cannot give our readers a full report of the proceedings; but the following very brief and imperfect account is all that we have room for.

The meeting commenced on Tuesday evening, Rev. RUFUS P. STEBBINS, D.D., President of the Association, occupying the chair. After a voluntary on the organ, and anthem by the choir, prayer was offered by the Rev. EZRA S. GANNETT, D.D.

The President then addressed the audience. In behalf of the Association which it was his duty to represent, he welcomed the assembly on this occasion. The state of the funds of the Association and the providential omission of the usual Autumnal Convention, had prepared the way for the special meeting which the Executive Committee had felt themselves obliged to call. He then proceeded to refer to the condition of the Treasury a few months since, the various appeals made to the churches, and the generous responses which they had met. So many calls were crowding in upon them, however, it was resolved to make a public appeal. This meeting was called for purely

business purposes, — not to discuss any intricate questions of theology. The question before them was, How should they supply the wants of those continually crying out for the manna which cometh down from heaven? Dr. Stebbins then proceeded to refer specifically to the methods of the work in which the Association was engaged. Five years ago, the principal portion of the labor was performed by the Secretary, the Executive Committee being merely a consulting body. By a transfer of the work, however, a considerable sum had been saved from the Secretary's salary, and the labor more equally divided. He referred to the duties of the various sub-committees, and said that it had been resolved to put no more money into the building of churches, but to devote their means to the gift of the Living Word. The sub-committees were on Finance, New-England Correspondence, Western Correspondence, India Mission, Publications, Supply of Pulpits, Army Mission; and all the money expended was appropriated in pursuance of the recommendation of these sub-committees, and by vote of the Executive Committee at their monthly meetings. This was the machinery in the Association; outside, they had not felt justified in employing any agents. Dr. Stebbins said, that never was there a time when there was such a call upon them for earnest effort. There might be, in the opinion of some, doubts as to the soundness of the ground on which the American Unitarian Association stood. For himself, and for the Executive Committee, they stood on the Rock of Ages, on the broad ground of Christian missionary work.

Rev. HENRY W. BELLOWS, D.D., of New York, in response to the call of Dr. Stebbins, said he did not think any serious man doubted the zeal, integrity, or success of the Association; but there was a deeply-rooted feeling that what it had done was too small to satisfy our pride, moral ambition, or spiritual desires. There was not a deep interest among laymen, men of affairs, in our ecclesiastical work. Doubtless, this was largely owing to the fact that the matter was not engaged in that large way which gave it its proper importance. True, there had been a revival within two or three years, and things had now come to

that pitch that we must prepare to enter upon our work in a large way. There were great and striking changes going on. Men were breaking away from old opinions. There was a great work for us to do. We could reach many whom others could not; therefore, we need not engage in the labor in any narrow, sectarian spirit. Mighty forces were at work in the world; and, if for a few years we had paused, other denominations were catching up with us. In performing our duties, we need not run counter to what others were doing. With faith in great ideas and Liberal Christianity, we should give ourselves zealously to the cause. He asked if, as Christians, we were doing as much as we ought, considering our wealth, position, and influence. We were not accomplishing as much in ecclesiastical as in other directions. Now, we could not work either through or with any of the large denominations. Liberal ideas were spreading faster than Christian ideas, and hence our mission was to sanctify the former by the spirit of the latter. Where we now influence one thousand, we ought to influence one hundred thousand. He then spoke of California as an illustration of what we might do for the religious quickening of masses of men, and mentioned seven places on the Pacific coast in which he thought societies could be started with reasonable prospect of success. At Sacramento there were twenty Unitarian families. Then there were Stockton, Marysville, Virginia City in Nevada, Portland in Oregon. In the latter place he had met with several families who were eager to hear the word.

We had no idea of the deep yearning for our pulpit ministrations which those had who were in this new country, away from their old home and all its sacred associations. They would listen with tearful eyes. Never before had he valued his faith as when he saw with what intense interest and deep longing they listened to the dispensation of Liberal Christianity. As an illustration, he would mention an incident which took place at Portland, Oregon. Several Unitarian families desired him to preach to them. He had only a few days, and these were crowded with engagements. The day before he left, he was to start on a steamer at five o'clock, A.M., for the interior, to speak at three, P.M. On going to the steamer, he found them all on

board; and, while steaming on the river, he had a free communion with them on religious affairs. During his sojourn in California, he had baptized eighty-two persons; ten of whom were adults, and the rest children.

In conclusion, he urged the plan of an organization, on a large scale, for missionary efforts. Let every church appoint two delegates; and let these all meet, at some central point, four times a year. Call in the laity, get them interested in the cause, lay before them their obligations to join in the grand work. Money is needed, and the people should be asked to contribute liberally. If we would thus give ourselves to this subject in faith and a large spirit, we could raise $100,000 where we now raise $20,000. We should, then, be done with small things, and rise to the dignity of our duty. Let us put into the missionary work the best men, and provide for them suitably. The other denominations were at work; but there was room and a work for all. A vast unchurched population remained for us to work upon. It was a plain, Christian duty that we ought to enter upon the missionary effort in a much more earnest spirit and larger plan than ever before, and thus be found faithful to the sacred trusts which had been committed to us.

The meeting then closed, with the singing of the Doxology, and the benediction by Dr. Stebbins.

WEDNESDAY MORNING.

The President called the meeting to order at the appointed time, and, after prayer by Rev. EDWARD B. HALL, D.D., of Providence, Rev. WILLIAM J. POTTER, of New Bedford, read an address on the liberalizing effects of the war, of which no report will be given, as we hope to print the address in full in the next number of the "Journal."

The President then announced, that Rev. CHARLES LOWE would briefly address the Association. Mr. Lowe had expected to give, at some length, the result of his observations, during a recent visit to the army. But, on account of a cold affecting his voice, he was only able to relate, in a few words, the arrangements

which had been made for the distribution of such reading matter as the Association might have means to supply. We print his remarks on page 23, as they have been more fully expanded by himself in the form of a report.

The President then stated, that, though the Association received last year twice as much for general purposes as the year previous, the whole amount was only $6000. He then called on Rev. GEORGE H. HEPWORTH, of this city, who said he was not, like those who had preceded him, just from the smoke of the battle-field or the hospital, where men's eyes became dim and their hearts still. It was now more than a year since he had left those scenes, yet they formed a distinct picture in his mind. He then spoke of the liberalizing tendency of the war. Thus the soldiers' hearts were open for the highest religious truth. The fierce trials of war had shaken them up, and they were rising to a higher perception of God and of the everlasting Christ. Now was the time to give the soldiers true and good thoughts.

He appealed to the mothers, wives, and sisters, to remember those perilling their lives for their country, and urged upon them the sacred duty of giving them the highest religious truth. He then spoke of the alleged demoralization consequent upon war. Mothers asked him, "Will my son come back to me pure-hearted?" Yes, if those at home do their duty. See to it that you send them pure and good thoughts, that they may recognize your watchfulness, which, like Divine Providence, is gazing down upon them. He urged his hearers on every Saturday night to wrap their newspapers up, and send them to some soldier. So, also, we should send our tracts and journals as evangelizers, and there would return the cordial "God bless you!" springing out of the soldier's heart. Now was the golden hour. He joined in the expression of Dr. Bellows in saying we ought to make a big thing of this movement. Let our contributions, like drops, swell into a mighty stream, which, moving as a deep and wide current, shall sweep over the army and the land. Now was the time to put our hands into our incomes, and be generous. If thus we would be faithful, we should have from the soldier his benediction and prayers.

Rev. JOHN C. KIMBALL, of Beverly, formerly chaplain of the 8th Regiment, Mass. Infantry, was then invited by the President to speak, and related some interesting incidents that had come under his observation with regard to the value of religious publications among the soldiers, when properly distributed and accompanied by suitable conversation and exhortation. All men would not read the tracts. These should be distributed with discretion; hence the need of agents who should be permanently in the army. But, when he said that sometimes tracts were not read, he did not mean to discourage effort. In nature, you scatter thousands of seeds: they do not all grow, and bear fruit. Would you therefore refrain from sowing? Thus, in the great work of religion, we should labor in faith. If one soul was saved, it would be an ample recompense for all our efforts. Therefore we should work with zeal and earnestness.

The President then read a letter from Rev. Dr. HOSMER, of Buffalo, N.Y., which we are compelled to omit now for want of room, but hope to print in the next number of the "Journal." After the reading of this letter, the President invited Rev. Dr. BELLOWS to say a few words to the meeting.

Dr. BELLOWS began by expressing the great satisfaction with which he had listened to what had been said. The speeches were all in the right direction. The army was like the people at home: some liked to read, others did not. But there could be no doubt that good reading would be welcomed in the hospitals. Whose life at home has not been influenced by the groans of agony and wails of sorrow which have come from the depths of the heart of the suffering soldier? How much more must this be true with those who live in these scenes, and are the sufferers! Men whose hearts have been covered with a skin as hard and tough as that of a rhinoceros, have had them become as tender as a child's. Soldiers in the hospitals, in their hunger for reading, would thus eagerly devour the dry crust of a tract, and be made better.

Again, look at the influence at work in the country. There was evidently great anxiety among the leaders of the old sects

at some of the prevailing tendencies. They feared the influence of Liberal ideas, and this alarm proved that our principles were making headway. The people were with us in this matter. Let us be faithful to the hour. He did not complain that the Christian Commission sent a million dollars' worth of newspapers to the soldiers. He rejoiced at it. Let us, also, send one million dollars' worth of ours.

Dr. Bellows concluded with the expression of his deepening conviction of the value of Liberal Christianity. He had seen, in his own ministerial experience, striking illustrations which showed that it was good for the rich and the poor; good for the ignorant and learned, old and young; good to live and to die by; and still better in that hour when we shall stand in the presence of our Lord, and at that throne where we can look into our heavenly Father's loving face.

After these remarks from Dr. Bellows, the meeting was closed with the benediction by the President.

SECOND DAY, AFTERNOON SESSION.

The President called the Association to order at three o'clock. After prayer by Rev. CHARLES C. VINAL, of North Andover, Dr. STEBBINS stated that the special object of the meeting this afternoon was to devise ways and means for carrying on the work of the Association. The Executive Committee, in their Rooms, had laid various plans, and devised various methods, but had found that it was no use to plan and propose, without the means to carry out such plans and propositions. The criticism was made that the business of the Association was not sufficiently in the hands of laymen. This was true, alike in letter and spirit. He did not so much blame the laymen, however, for their unwillingness to sit upon the Board. They were accustomed to handle millions; and here it was a question with how little the Association can get along, — a question with the Board, one of agony and anxiety.

Mr. JAMES P. WALKER, of Boston, then spoke substantially as follows: of whose remarks we are happy to be able to give a

full report, as they contain facts and figures worthy of careful consideration: —

Mr. PRESIDENT, — We are met this afternoon, as I understand it, to consider two plain propositions. *First*, Shall the American Unitarian Association have the pecuniary support it needs? If this be decided affirmatively, then, *Second*, How shall that support be provided?

The subject for consideration, therefore, though very important, is very simple; and we are most likely to arrive at a definite and practical conclusion, if we look at it in the most straightforward and matter-of-fact manner possible.

When I speak of the Association being in "*need*," I do not mean in *debt* or in *difficulty*, but in need of larger resources to meet the demands which crowd upon it.

Though the income of the Association has never been adequate to its wants, it has hitherto been able, by hook or by crook, at least to "cut its coat according to the cloth" furnished it, though sometimes the garment has been lamentably scant. *This* year no skill in that direction will avail: the form to be clothed is so gigantic, — stretching from India on the East, to California and Oregon on the West, — that absolutely no choice remains but to let it go uncovered and neglected, unless more cloth be furnished.

Forty years ago, when our Unitarian societies were fewer and weaker than now, it was thought wise and well to form a general Association for the double purpose of serving as a bond of union between existing societies, and for the extension of the liberal Christian principles we profess. For this period of nearly forty years, this Association has carried on with more or less vigor and success, and by various methods, this twofold work.

It has numbered among its officers the most prominent and respected names on our denominational rolls; it has printed and circulated millions of pages of tracts, — over two millions in one year; thousands of volumes of the most able theological and devotional books. It has extended its sympathy and pecuniary aid to new and struggling societies in all parts of the country; employed, for limited terms, some scores of home

missionaries; supported an India Mission eight years; aided in the education of theological students; sent agents to the Army and the Hospitals during the present war, and labored in divers other ways.

All this has been accomplished with an annual average expenditure — for the thirty-nine years — of $8,083.88, including all needful office and clerical expenses. Now the meagreness, the absolute *paltriness*, of this annual sum, from so wealthy a communion as ours, — especially when viewed in the light of the princely amounts which have been so freely and generously poured out, during the last four years, for the benefit of the soldiers, the sailors, the freedmen, refugees, &c., showing that as a people we are not ignorant of the art of giving,—indicate unmistakably one of three things: either (1st) a practical disbelief on our part in the value, to *other people*, of the religious principles we profess; and a consequent denial of the utility of the work the Association aims to perform: or (2d) serious doubts as to the competency of the Association to do the work in question, and hence a disinclination to intrust it with funds: or (3d) a lamentable ignorance concerning the whole matter, as to the work done, the work *to be* done, and the means required to do it.

So far as the latter obstacle is real, in the name of humanity let the whole case be so clearly stated this afternoon, so illuminated and ventilated, that every person present, or who may read a report of this meeting, shall be thoroughly enlightened, — enlightened *way through*, — from head to heart, and from heart to *pocket*. This darkness of ignorance being dispelled, there will remain for consideration, whether the work the Association proposes to do, is *worth doing;* and whether the Association is competent to do it.

Inasmuch as this work is the dissemination of the pure principles of Christianity, in the form we find most effectual, in place of irreligion and non-religion and false religion, I think I may safely leave that part of the subject to the conscience of this audience, especially after the addresses which have been delivered, and in view of those yet in store.

This leaves the one real and essential point. Is the American Unitarian Association competent to its self-imposed task? Not,

is any particular board of officers competent? because men and measures change; but is the Association — which is a permanence — able? Assuming, what will not probably be gainsaid, that the principle of association is sound, and that associations can and do accomplish results impossible to individual effort, and which would not come about of themselves, what concerns us is whether *our* Association is a power and a force, or can be made such.

If anybody will take the trouble, as I have within the past week, to scan the thirty-nine annual reports of the Executive Committee, he will, I am satisfied, be convinced that though mistakes have been made, and there have been short-comings, the Association has accomplished an amount and a quality of work of which the denomination has no adequate idea; and which would have been cheap, had the cost thereof been thousands of dollars for hundreds. I have been struck with the sagacity manifested. The Association has felt its way along, seeking out the fields in which it could hope to do most good, and expending itself for the time in those especial directions. In the first year of the Association, the want of popular expositions of our faith was peculiarly felt. Hence the publication and dissemination of great numbers of tracts, so that for the first thirteen years more than half the whole expenditure was in this direction, while only about $100 a year was expended during the same period in aid to feeble societies; the remaining expenditure being for *home missionary work*, the importance of which was felt at that time and long afterwards. In the fourteenth year of the Association, twenty-three missionaries were employed for a longer or shorter time; and they travelled, preached, and distributed tracts, in eleven different States, chiefly the Western and Southern. The nineteenth year (1843–4) marks the first liberal grant in aid of feeble societies. That year, $3,575 were so expended, being nearly half the whole outlay of the year; and from that time forward the grants have been very generous in proportion to the means of the Association, amounting to one-sixth the whole expenditure for the thirty-nine years; while the expenditure for books, tracts, &c. — *less the proceeds from sale of books*, subscriptions to the Journal, &c. — has been

little more than one quarter of the whole; and missionary work, including Dr. Tuckerman's ministry in its day, the Kansas mission in *its* day, the *India* mission, and the *army* mission, has been little less than one-sixth. The twentieth year was the first in which any appropriation was made in aid of theological education. Since that time, from $40 to $3,000 a year has been so devoted; making an average of $821.65 per annum. Up to the twenty-eighth annual report inclusive, the names of the societies receiving aid were given; and it appears that in the twenty-eight years, 272 grants of $25 to $800 each were made to 102 societies, of which thirty-two have no present existence. How many of these thirty-two failed to grow to maturity from want of continued and more liberal aid, is a question to be weighed in our future giving. That some of the seed has produced thirty, sixty, and one hundred fold, is apparent when it is remembered that such societies as those at Chicago, St. Louis, Milwaukee, Albany, Buffalo, East Boston, Greenfield, Manchester, Saco, Portland, Montreal, &c., received aid, some of them, for several years. The work of the Association in the army is too fresh in all minds to need special mention. The number of Unitarian societies has increased from 193, in 1830, to 263.

From this brief summary, it must appear that the Association has had intelligent and practical aims, and has pursued them with vigor and persistency, and readiness of adaptation. The only serious obstacle has been want of funds to do, not what the Committee might have found to do by seeking, but even what has sought *them*, and demanded to be done. I named $8,000 as the *average* annual expenditure. With the exception of the book-fund year, the largest year's outlay was the last, which was $16,328.17; of this sum, $5,398.47 was the proceeds of the invested funds of the Association, and subscriptions to the Journal; the rest, less than $11,000, was the joint contributions of the two hundred and sixty-three societies of our faith, toward the support of foreign and home missions, the aid of struggling and the planting of new societies, the distribution of books and tracts, the education of theological students, and for army work. Why, I know of a single poor Baptist society, out of Boston, which last year raised almost double that sum, in

addition to its regular expenses, for a specific object. Does any body question what is wanted of more money? Why, putting aside all other claims, — the West, the Army, India, California, — it is safe to say that there are twenty towns in New England alone, in which by the annual outlay of $200 or $300 each, for ten years, good, self-supporting Unitarian societies might be nursed into life, to the inestimable benefit of the whole region around them.

More money is wanted: how shall it be raised? In the eleventh report of the Committee, 1835–6, it is recorded that "an individual in the western part of the State subscribed $50 a year for ten years." Now, there must surely be in all our churches two hundred persons who *can* and WILL pledge themselves to give the Association $50 each a year for ten years, and two hundred more who can give $25 each. This, without in any way diminishing the present resources of the Association, would put it in possession of a clear additional income of $15,000 a year for ten years, — a sufficiently moderate sum; but one, which, if it could be reckoned on thus for a series of years, would enable the Committee to work to an immense advantage: for it should be understood, that the work of the Association suffers as much from the irregular amount of its income as from its chronic deficiency. For illustration: On looking back over the annual expenditures, I find the outlay on a given year to have been $15,000; the year after, $11,000, and the next year, $7,000. The first of these years, $5,541 was bestowed on feeble societies; the third year, but $1,840; missionary labor, $1,647 the first year, and $265 the third; $3,036 on theological education one year, and but $1,267 the other. Now, it can require no argument beyond the statement of these facts to prove, that all these objects must suffer from the want of regular consecutive aid. Consequently, the present appeal of the Association should be understood as no sensational appeal; no desire for a feast this year, as preliminary to a fast next year, and starvation the year after; but as a long cherished desire to see the Association classed among the regular living institutions, to be regularly and liberally sustained. It is desired that it should be able to count upon a regular annual income of at least double its pres-

ent maximum. And that is no extravagant expectation, if our people take hold of the matter heartily. At least two ways occur to me by which this result can be obtained, without effecting the present sources of income. One I have already named, — that of individual pledges of annual subscriptions for a series of years. The other is by donations in the form of immediate gifts or bequests to the American Unitarian Association, the income of which shall be appropriated to the general purposes of the Association. The last is a matter for serious consideration and early attention; the other, for immediate action. Who will head the list, pledging a specific annual sum for a term of — say ten years? And, while these special efforts are making, let not the regular sources of income be neglected. One of the best of these is the *life-memberships*. In former years, sometimes forty or fifty life-members were added in a single year; now hardly five is the average. Let our parishes be stirred up in this work, which should and would have the double result of adding to the funds of the Association, and adding to its strength also. See to it that your minister a life-member, and a *live* member also, of the Association.

In conclusion, Mr. President, I beg to offer for the consideration of the meeting the following resolutions: —

"Whereas it appears, by statements made by the Executive Committee of the American Unitarian Association, that the demands upon the association are increasing much more rapidly than their means of meeting them increase; and, moreover, that the present condition of the public mind renders the time especially auspicious for the annunciation, spread, and establishment of our views of Christian truth, and man's relations and duties to his fellow-men and to his God — therefore

"*Resolved*, That this meeting recommend to the ministers and churches of our body the immediate organization or appointment of a committee in the different congregations, whose duty it shall be to make immediate and earnest efforts to raise funds by subscriptions, contributions, or any such methods as shall seem to them best, that the work which God has committed to our hands may be done, and well done.

"*Resolved*, That, in view of the needs of the Association, and the imperative demand made upon their resources, not less than

twenty-five thousand dollars should be raised during the current year.

"*Resolved*, That in order to give permanency, sufficiency, and success to their labors, the funds put into their hands should, as nearly as may be, continue the same, or with gradual increase, as may be needed from year to year.

"*Resolved*, That, as the preceding resolutions show, we cordially approve the action of the Executive Committee of the Association in calling this special meeting; and we pledge ourselves to renewed zeal in the cause generally, and especially to the carrying-out of the plan proposed in these resolutions."

Rev. ALONZO HILL, D.D., of Worcester, thought, that a statement made, that only $6000 had been raised during the past year for all the uses of the association, would convey a false impression to the public. He referred to the establishment of hospital libraries by the Unitarian societies of Worcester, and others, and to various channels through which Unitarians might work.

Rev. E. E. HALE said, that we had a new lesson in liberality to learn. One hundred thousand dollars, at least, ought to be given. He referred to the difficulties under which ministers in the country labored in collecting money, and circulars and appeals should rather be addressed to laymen. He hoped they would send out more missionaries. He believed in the spoken word. Nor should missionaries be sent out singly. Let them remember the grievous mistake they had made in sending out Mr. King, with no one to share his arduous labors.

HENRY P. KIDDER, Esq., of Boston, thought it was easier to raise a large sum of money than a small one. He moved to amend the second resolution by substituting "one hundred" for "twenty-five" before the word "thousand."

Mr. WALKER accepted the amendment.

Rev. JAMES FREEMAN CLARKE related a number of happy incidents, illustrating the subject under consideration.

Rev. Dr. BELLOWS said, that the question which came up to his mind at this point was, how was this one hundred thousand or two hundred thousand dollars to be raised. The want of the proper machinery for the purpose was the radical difficulty.

We must organize. He would not endure this state of things and be quiet any longer. He would organize for himself, and he would add to his organization every good man he could get.

Rev. J. L. HATCH, of Concord, N.H., spoke briefly with reference to the distinction between the work of the Association in the army, and that of the Christian Commission.

Rev. ELI FAY, of Woburn, made a few remarks in support of the suggestions of Rev. Dr. Bellows.

Rev. E. E. HALE, after a few remarks, pledged his society for $2000, and was followed by Rev. Dr. BELLOWS, who pledged his society likewise for $2000, and said that he should be very much ashamed if they did not make it $5000, if he told them to. To which Mr. HALE replied, "So should I."

Rev. Dr. HALL, of Providence, R.I., spoke briefly in favor of immediate action. He thought, however, that the sum stated in the resolution had better be fixed at fifty thousand dollars.

Rev. Dr. BELLOWS offered the following resolution:—

"*Resolved*, That a committee of ten persons, three ministers and seven laymen, be appointed by this Association, to call a convention, to consist of the pastor and two delegates from each church or parish in the Unitarian denomination, to meet in the city of New York, to consider the interests of our cause and to institute measures for its good.

The resolutions offered by Mr. Walker were then unanimously adopted as amended, as was also the resolution offered by Dr. Bellows.

Prayer was then offered by Rev. Dr. Stebbins, and the Association adjourned until 7½ o'clock.

SECOND DAY, EVENING SESSION.

At the appointed hour, the Association re-assembled. After prayer by Rev. FREDERIC HINCKLEY, the President announced the names of the following gentlemen, to constitute the committee called for by resolutions adopted at the afternoon session: Rev. Henry W. Bellows, D.D., New York; A. A. Low, Brooklyn, N. Y.; U. A. Murdock, New York; Henry P. Kidder, Boston; Warren Sawyer, Boston; Atherton Blight,

Philadelphia; Enoch Pratt, Baltimore; Artemas Carter, Chicago; Rev. Edward E. Hale, Boston; Rev. Charles H. Brigham, Taunton.

The President then called upon the Rev. CHARLES H. BRIGHAM, of Taunton, who said, that, during the day, he had been taken by Dr. Bellows to California and Oregon, by the Rev. Mr. Lowe to the army near Richmond, and by others to the South, and been told of the wants of all these; but now he would speak of New England.

Is there then an opening in this section for missionary labor? Facts prove that there is. Let us look a moment at these. There are many places where our preaching has never been heard. As yet, the number of societies in New England is comparatively small. In Maine we have about 12 churches, in New Hampshire from 12 to 15, in Vermont 4, Rhode Island 3, and Connecticut 1. There is a whole county, Berkshire, in Massachusetts, without a single Unitarian Society. Here are facts. What ought to be done? New churches should be formed. There are 13 corporate colleges in New England, and we have churches only in six of the towns where they are. We ought to have a society in each one. We should also have one in every shire-town, and places of summer resort, and in all centres of influence.

He then spoke of the aid to feeble churches, and gave several reasons why this was necessary. They had been weakened by emigration, the multiplication of sects, and dissatisfaction in consequence of the ministers preaching on the great moral questions of the day. Many of these churches had historic memories and associations; and some, by being kept along for a time, would start up anew.

In the next place, we ought to concentrate the body, and to make the best use of what we have. This can be done to a great extent through the exertion of ministers. They could do much more than they did. Often the circulars of the Association were thrown aside, and not attended to. Then, as life-members of the Association, they were not faithful to their obligations. The ministers had the ears of their people; and,

if they would throw their hearts into the missionary work, a great deal more could be accomplished, and we should not have to complain, every year, of a lack of funds. Besides, they could aid the cause by preaching in the neighboring towns, as our Western brethren do, enter upon missionary work during their vacations, influence young men to enter upon the ministry, and see that public libraries in their own and neighboring towns have our publications. In addition to all this, he also urged the importance of doctrinal preaching; not controversial, but clear, true, serious, and positive presentation of great central doctrines. Then the minister should aim to interest his people by conversation. As he goes among them, day by day, he should talk to them about what we are doing, awaken in their hearts a zeal and earnestness for missions, and thus create a missionary spirit.

Having thus presented the wants of New England and the duties of ministers, he thought, that, if we only had this section to labor in, we had enough. He concluded by urging the importance of having more faith in ourselves and in our work. If thus each one would be faithful to his opportunities, and give himself heartily to the work, more signal spiritual results would crown our labors, and a brighter day dawn on our churches.

At the call of the President, Rev. E. E. HALE said, that we were all conscious of a new element developing in our lives. It was the new civilization for which we have been hoping, praying, fighting, living, all these years: what we have to live and move and have our being for, until we die. Old things have passed away; all things have become new. Every civilization has its peculiar principle: the Saxon, conquest; the English, wealth; the Southern civilization, slavery. This new civilization has its idea to advance over this old land. We have nothing less to do than to plant the desert. The battle of the Wilderness has a typical name. Richmond is defended by the pine-barrens which surround it. It has always been known that the race is not to the swift, nor the battle to the strong. The strongest God gives the victory. "The distinction be-

tween the North and South," said John Caldwell Calhoun, in an interview with the speaker, "existed in the days of the Mayflower." And our God is stronger than their God, — our God, the God of universal liberty; liberty of speech, education, of thought, and of religion. They always knew that this was a conflict of ideas; and in this conflict they have been defeated. The Emperor Julian the Apostate, as he died, is said to have exclaimed, "Galilean, thou hast conquered!" Such, perhaps, may be the last words of one, beside whom all apostates sink into insignificance, when, as a fugitive on board some wretched fishing-boat, he takes his last look of all that shall ever be to him a country, "Puritan, thou hast conquered!" Yes! It is Winslow, and Carver, and Winthrop, that have won the victory in this contest.

We shall not drop back into the old civilization. The details of society may be changed, but the great ideas will not be set aside. Men will again give themselves to trade; and the steam will puff, and the din of machinery fill the air: but the essential features of the new civilization will remain. This will rest on the central idea of the absolute goodness and impartial love of God towards each and all his children, — the rights of all men to have an equal chance. Robinson declared the fundamental idea of Puritanism, when he expressed the belief that more light and truth would yet come from God's word. True Puritanism recognizes the brotherhood of man; and on these ideas of the absolute goodness and impartial love of God, religious progress and the brotherhood of man, the new civilization would be built.

Here is a glorious work for us to carry forward. All this is just what you and I are aiming to accomplish. The victories of Sherman and Grant alone will not do it. Freedmen's Aid Societies, Emigration and Educational Associations will not, of themselves, finish the work. All these agencies are important aids; but we must go deeper, and strike the eternal fountain. We must establish the Puritan idea of religion and the church. We need true Christian men — ministers of the everlasting gospel, as it is in its purity — to give to this civilization its deepest and highest life. We can do this.

In carrying out our ideas of religion and the church, we represent the best phases of Puritanism. We have in our possession an association, with a charter which will enable us to organize and carry forward this great movement of the age. He did not care to ask about the antecedents of the Association: it is just the agent we want for the present work. We have, then, the advantages of an efficient and vigorous organization. The future is opening before us. Let us enter upon it with new life, hope, nerve, and faith.

The President then introduced Rev. GEORGE W. BRIGGS, D.D., who said it could not be expected of him, that he would take his hearers at the high point to which they had been borne, and carry them still higher. If he could only gracefully let them down, it was all that could be hoped for. If, he continued, I had been in California, like Dr. Bellows, I might speak of the magnificent promise of the Golden State; if, like Brother Lowe, I had been to the front, I might speak of the needs of the brave and patriot soldier; if I had been called upon to plead for New England, I might have portrayed, in graphic eloquence, the triumph of the men of the "Mayflower." To me is assigned the duty of a general appeal. Dr. Briggs then referred to the grand feature of the times, that, while we were carrying on a war, the great charities of the people were increased nearly twenty per cent, and new ones were organized on a more gigantic scale.

In this universal movement, how is it with us? Are we alive or dead? If we are alive, let us meet the case nobly and truly. The published incomes show that we are increasing in wealth; and if our religion is vital, and not a sham, let us meet the crisis. The spirit of the people, in the great national contest, had risen with the emergency. So should we. Therefore, when the call is made, if we are really in earnest, we shall respond to the appeal. It has been said, if we get the money for our work, we have not the men. If you have the one, the other will follow. The fact was, the whole country, before the war, had settled down in a life of self-indulgence. The war had cracked the crust of selfishness, and men were waking up

to the perception of the glory of self-sacrifice and devotion. Young men were learning it was nobler to labor for a great cause, and the benefit of their fellows, than for merely selfish ends. This would induce many to enter upon the sacred work of the ministry. We had something to do; and, he would ask, Are Unitarians dead or alive? We should not speak as if we had all the truth. Different sects are but different rays, and the great God blends these into the pure light of truth. We must speak our own word, and throw into it more light and glory, and do this as a Christian duty. He then paid a glowing tribute to Unitarianism, for what it had done for him. It had raised him from darkness and scepticism, and given him the light and joy of Christian faith. Doubtless there are others who can thus be rescued; and shall we be false to our duty? Dr. Briggs closed by urging all to be more faithful and active.

The President, then, in a few words, expressed his satisfaction with the results of the meeting; and, after the singing of the Doxology, the meeting was closed with the benediction by the President.

DECEMBER MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

THERE having been no autumnal Convention this year, through the failure of the Committee, whose duty it was to attend to it, the Executive Committee of the Unitarian Association thought it well to appoint a meeting of that body in Hollis-street Church, with the especial purpose of considering ways and means of increasing the annual receipts of the Association.

The Unitarian Denomination is not large, but wealthy enough to contribute with ease *one hundred thousand dollars a year* for Foreign and Domestic Missions. The Churches in Boston might give this sum, and never miss

it. The Boston Unitarians probably possess one hundred and fifty to two hundred millions. Their incomes perhaps amount to eight or ten millions per annum. Call it five millions. Then one hundred thousand dollars a year would be only *one-fiftieth* part of each man's income. That is, if a man has one thousand dollars a year, he would only give twenty dollars to the diffusion of Christianity, according to his own views. If he has ten thousand dollars a year, he would give two hundred dollars.— There is then enough money among the Unitarians to do what the recent meeting voted to attempt: that is, to raise one hundred thousand dollars a year, for the purposes of the A. U. A.

There is wealth enough among the Unitarians. There is also liberality. Unitarians in Boston give largely to every thing, *except the diffusion of their own views.* They give to Harvard University, and to all the Colleges in the Union. Let a Baptist or a Presbyterian come to Boston from Wisconsin or Iowa, and he can easily get an endowment from Unitarians for a College, the object of which is to educate men to teach that Unitarianism is Infidelity. I know that Unitarians do not give very liberally to Antioch College; but then Antioch is a Unitarian College; and to provide for those of their own household, they think is to be worse than infidels.

Boston Unitarians give to Eastern and Western Colleges. Two Boston Unitarians recently gave twenty-five thousand dollars each to Dr. Eliot's Washington University. I do not know how they can defend themselves against the charge of giving for the diffusion of their own views. But they are exceptions in this particular.

Boston Unitarians give to Sanitary Commissions, and Christian Commissions, to Soldiers' Aids, to Naval Hospitals, to Societies which send Orthodox tracts, telling the

dying soldiers they are going to Hell, if they are Unitarians or Universalists. They give freely to a thousand objects, good and bad. There is no end to the stream of their charity. It is a river fed by fifty thousand brooks, and never runs dry.

Why, then, do they not give to their own Association? The answer is, that they have no faith in it. Why have they no faith in it? Because it has not been properly brought to their notice. This meeting was intended to bring it to their notice, and will probably have the effect.

One reason why the A. U. A. has not been able to reach the community is, that it has been too exclusively a clerical concern. It has been managed by ministers. Now ministers, with all their excellent qualities, are not usually the best persons to get money, — either for themselves, or for others.

Some ministers are afraid to ask their parishioners to give to any benevolent object. They shrink, in some unaccountable way, from this duty. For it *is* a duty of every Christian, ministers included, to urge on their fellowmen to give to good objects. Ministers who *preach* about benevolence, but never ask their parishioners to give to special objects, are liable to the reproach of the Apostle James, in his Epistle, ii. 15, 16.

It has therefore been proposed to unite our Churches into a Representative Body, who shall send lay-delegates from every church to an annual Convention. This Convention can consider and decide what ought to be done; what amount of money raised during the year for different objects; and what each church ought to contribute. Such a Conferenee of Churches, regularly represented by laymen, as well as ministers, is the very thing we need. And we thank Dr. Bellows for the clear, earnest, and logical way in which he urged it on the meeting.

REPORT ON ARMY WORK.

BY REV. CHARLES LOWE.

[In view of the large place which the army-work must, for the present, hold in the labors of the Association and in the minds of those who are likely to contribute to its resources, we print the remarks of Mr. Lowe at the Special Meeting, as they have been more fully expanded by him in the form of a Report.]

It was thought best by the Army Committee of the American Unitarian Association that some member of that Committee should visit personally a portion of our hospitals and armies, in order more definitely to ascertain the demand which exists for such religious reading as it may be in the power of the Association to supply.

In undertaking this errand, my purpose was twofold. First, to determine, as well as I could, what might be the real need of such reading; and, second, to make some arrangements for its distribution. The result of my observations on both these points will be included in my Report.

I. And, first, as to the demand for reading-matter generally in the army.

Doubtless there are periods when the occupation and excitements of army-life leave the soldiers but little time or spirit for reading; but it was easy to see, that, with those who had been long in the service, the ordinary excitements (such as one unaccustomed to them might find engrossing) became a matter of routine: and even the pickets, lying under the fire of the enemy, were taking it as coolly, and finding it as monotonous, as a watchman in a mill. And I never happened to find a place where reading-matter, of whatever description, was not eagerly received.

I confess I was somewhat surprised to find what a dearth of reading-matter there seemed to be. Even the daily newspapers, which might very easily reach the army as it is situated now, were, nevertheless, so scarce that it was not uncommon to fall in with a group of soldiers who would inquire eagerly about events that had been told of in the papers two or three weeks before. It is true there are sutlers, and even newsboys, with New-York papers for sale; but there are very many men whose pay is in arrears, and who have not the money to buy.

These same sutlers have also other kinds of publications with which to satisfy the soldiers' desire for reading. But a look at their shops only made me the more earnest in my own mission. Aside from the daily papers and pictorials, they have nothing but the most miserable trash, — red and yellow-covered novelettes, — pandering to the very lowest tastes. I went into the tent of one soldier whom I knew to be a pure-minded man, and saw one of these wretched pamphlets lying open on his bed. I saw that he looked a little ashamed as he pushed it away; but he said nothing, neither did I. I knew he would have had a better kind of reading, if he could have got it; but he must have something, and this was all that he could buy. This very man most heartily accepted a proposal that I should send to him our publications, and agreed to distribute them in the regiment to which he belongs.

By the way, it would be a most excellent service if some enterprising publisher would issue cheap editions (like those "Dime Novels") of really desirable works of fiction. They would be bought as readily as the trash; and I see not why the enterprise might not be profitable as well as philanthropic. Of course, the greatest demand for reading-matter is in the hospitals.

More than one surgeon assured me, that, regarding it

merely as a sanitary measure, hardly a more useful thing can be done than to provide for the sick a supply of good, wholesome, cheerful reading.

I sometimes saw these surgeons shrug their shoulders a little at the mention of "tracts." The word suggests to them something of a gloomy sort, which, because of their depressing influence upon the mind, they as physicians (perhaps we as theologians) could not delight in; and let me here say, that, in regard to our own tracts, I never heard from any individual any thing but praise.

In one of the largest hospital departments, the gentleman in charge of the Sanitary Commission at that post had become so persuaded of the importance — *regarding merely the health of the men* — of good and interesting reading, that he had arranged for the sending to him of one hundred copies of New-York Dailies to be paid for by the Commission; while out of his own pocket he had sent money for thirty copies of religious Weekly Papers, to be distributed among the sick. He showed me some boxes of reading-matter that had been sent out to him, — such rubbish as people find in their attics. I noticed some newspapers of as old a date as 1842. He said that even such matter was better than nothing; and was caught at by the men.

This gentleman was not of our denomination; but he heartily welcomed the offer of our papers and tracts, and agreed to see that they were distributed, if sent to him.

And here let me say, that, so far as I could learn, there is comparatively little sectarianism in the army, — I mean with those who have been long enough in it to be influenced by its spirit. There is something in the discipline of army life, which (whatever else it may do) does knock the narrowness out of a man, and enlarges his sympathies and his conceptions.

It is only among those who go down for a short period of missionary service, that you find any considerable degree of sectarian narrowness. For example, the agents of the "Christian Commission" are largely made up of clergymen who enlist for a few weeks only, and who carry with them, intensified by their desire to accomplish much in this short period of novel service, the interests of their own particular church. Accordingly, among them you do find, sometimes, much that is illiberal.

During my visit, I fell in with a man — an earnest member of a Universalist church — who always led a consistent, Christian life. He had been long in the army, — long enough to forget the rigid distinctions he had been accustomed to at home; and, without thinking of any thing but his desire to join in a religious service, he went, a few Sundays ago, to a meeting in the Christian-Commission tent. It happened to be Communion Sunday; and, after a very brief introductory exercise, the minister explained, that this was to be a communion service, to which he invited all "members, in regular standing, of any *Evangelical church*" (emphasizing the words). Then, in order to make sure that no unworthy ones should partake, he requested all who were not members of such a church to retire to the back part of the chapel, and leave the front seats for those who were recognized as worthy. The man, naturally enough, took his hat, as did many others, and left the tent; but the incident grieved him much.

I mention this, however, more particularly to say, by way of contrast, that, with the regular chaplains and the Christian men generally in the army, such denominational bigotry is rarely to be seen.

Men grow wonderfully catholic under the inspiration of great and earnest work; and there are many of those, whom this mighty, providential epoch has called from

their old habits and pursuits into its noble missions of duty, to whom there has come a revelation, — as real as that which opened upon Peter in his vision, — leading them to recognize as good whatever bears the seal of a Christlike purpose, and to call no (such) thing "common or unclean."

During my short visit, I fell in with many Orthodox and Baptist and Methodist chaplains, who, even if they did not offer to distribute our papers and tracts, as they would those of their own faith (though some of them generously proposed to have some sent to them for this purpose), yet welcomed me as doing a useful work, and bade me "God speed." No one would ask for truer liberality than that. I refer to it both as being a pleasant thing to recall, and as affording an indication of the liberalizing effect of the army experience, and consequently of the opportunity which it offers for the teachings of a liberal faith.

II. To return to my proper topic. I have spoken of the craving for reading-matter on the part of the soldiers; but it is important to ask further, — if they want *religious reading*.

Now, in answer to this, I think it is fair to say, that, with the large majority, there probably is not that desire; and that very many would perhaps even throw away any thing that is offered them in the form of purely religious teaching. For this reason, I became more and more convinced, that, generally, the religious newspaper is more useful than the tract. The paper will be welcomed by everybody. There will be something in it attractive to all. And the chances are, that a man, after reading the secular part, will turn to the religious, and read the very same article that he would have refused, if it had been handed to him as a tract by itself. The men often say, that, when they get a paper, they read advertisements and all.

But, after making this admission in regard to the prevalence of religious indifference, it is safe to say, nevertheless, that there is an amount of real religious interest, sufficient to demand, for its weekly satisfaction, all the spiritual food that we can offer; while the experiences of army life are of a kind to make a man peculiarly open to the influence of religious impression.

I happened, in a railroad-car between Philadelphia and Washington, to sit by the side of a young cavalry soldier, whom, after a short conversation, I found to be earnestly religious. He said that he had been made so by his experience in the army; that before he enlisted, which was three years ago, he had never thought about religion. It had come over him, he said, through the thoughts that would come up in the hours of loneliness when on picket, or in the feeling of soberness that always accompanied the excitements of a fight. So that, without any help but the Spirit of God (acting by means of these experiences), and his Bible, his religious nature had been developed.

You should have seen the eagerness of this young man, when I promised him (if he would like) to have a copy of our religious papers sent him every week. He had before told me, that his company expected to spend the winter doing picket-duty along the Potomac, in a lonely section of the country, where it would be almost impossible for them to procure papers or books. Under such circumstances, it was evident that a religious paper every week would be to him the greatest boon.

I wish those who are sceptical in regard to the existence of religious sentiment in the army could have spent an evening with me at a meeting at the very front, in a tent of the Christian Commission. The tent held about forty, and was entirely filled. The meeting was conducted by two agents of the Christian Commission; but most of

the speaking was done by the men themselves. It consisted of earnest, straightforward professions of religious feeling and purpose, mingled with narratives of personal experience, such as naturally enough belonged to their present condition.

One man had just got news of the death of his little child, whom he had not seen for two years, and now would only see in heaven. It was touching to hear how the bitterness of feeling, at being away from his wife and home at such an hour, turned him all the more to those religious hopes by which alone his sorrows found relief.

Another, a young man, told how he had only lately learned to pray. He said that, at first, he distrusted his feelings, and hid them from his comrades, lest they should have been occasioned by the fact, that he was afraid he might be killed. He said, in a very simple way, that, when he examined himself, he found that it probably was the solemn feeling excited by the consciousness of danger, that led him to this longing to pray; but he believed he should show, when the battle came, that it was not cowardice. He thought he was not afraid to die. He only wished he could see his mother, who gave him pious counsel before he came from home, to tell her of feelings that he could not write.

When I thought of the numberless experiences like these, occasioned by the army life, I made up my mind anew, that there could be no situation, not only where religion is more needed, but where it can be more easily brought home to the heart.

There was much in the sentiments and methods of the ministers who guided the meeting, that I could not approve; but I should have been ashamed of myself, if I had not entirely forgotten such disagreements in my hearty and thankful acknowledgments of the service they were

doing, in kindling, and helping to express itself, this religious feeling. As for any errors they might teach, one feels the less concerned, because of the freedom and ingenuousness developed by army life, which keeps the mind always open to the truth.

God bless all such meetings, by whomsoever they may be carried on!

But it will be apparent at once how small a proportion of the men can come under the influence of such meetings. The occasions for holding them are comparatively few. Most army chaplains speak of it as a matter of discouragement, that they are prevented, so large a part of the time, from having a religious service.

All the more important is it, that there should be afforded, what is the nearest equivalent; viz., a supply of reading that shall serve to kindle, and to keep alive, the religious feeling and the consciousness of religious obligations, which there is so much in the nature of their experiences to make them acknowledge, if they are pressed upon them; and, at the same time, so much in the nature of their duties to make them forget.

It is in view of this great demand, that we appeal to the friends of the Association for money, to enable us to send out, liberally, of the publications of our denomination.

III. And now it only remains to state what arrangements have been made by the Army Committee for the distribution of reading-matter, provided the pecuniary means are afforded.

The most obvious way of doing this is through agents sent out and supported by the Society. This is the method pursued by every other organization. But to this method there are many objections. First, It is, of course, expensive, and much of the money contributed must go towards paying for the men employed. Second, There is much un-

willingness on the part of the military authorities to allow independent agents in the field. They say that the Christian Commission has been organized and sanctioned for this very purpose, and no other can be allowed. Now, this organization is useless for us, because of the sectarian exclusiveness by which all who are not reckoned evangelical are refused an opportunity of working in it.

It occurred to the Committee, that another way might be devised, by which the end might be secured; viz., to find men already in the army, who would be glad to receive and circulate our publications as a work of love. The result of this attempt I will briefly state.

1*st.* A circular was published, addressed to every minister of our faith, requesting the names of all the soldiers who have gone from our own religious societies. We thought that every such soldier might be presumed to be glad to receive and read our papers himself; and that many of them would probably become willing helpers, by distributing these in their own locality; and that thus a wide circulation might at once be secured.

I am sorry to say that only thirteen of our brethren have responded to our appeal. But those who have taken the pains to do it have already more than confirmed our belief in the excellence of the plan. And I confidently repeat the request that this suggestion be more generally attended to.

2*d.* The next step was to endeavor, by a personal visit, to try to organize a system of distribution on a more extensive scale. Accordingly, I went, with this view, to the army before Richmond, and to the cities on the way.

The plan proposed will be best illustrated by stating some particular instance of what has been done. Take, for example, the city of Philadelphia. The hospitals in that city and its vicinity have accommodations for twenty-

five thousand; consequently it is a very important field for our work. There I was fortunate enough to find a gentleman of culture and influence, heartily interested in doing good, and thoroughly persuaded of the usefulness of this work, who cordially undertook the management of it in that locality. He will enlist a corps of assistants, ladies and gentlemen, who will visit the hospitals regularly, and give out our papers and other publications, week by week. It is plain to see, that we thus secure the double advantage, — first, of placing our religious reading in the hands of soldiers who will read them; and, second, of having this done by refined and Christian people, whose presence and word will give increased worth to that which they bestow.

A similar arrangement either has been already effected, or so provided for that it will be undoubtedly completed, in New York and Baltimore and Washington.

In the army itself, I found a large number of men, — surgeons, chaplains, officers of every grade, hospital-stewards, and privates, — who will gladly undertake to act as our distributors within their own immediate sphere.

It would be interesting, if there were time, to give some examples. But, as it is, I will only say, that, with this short canvassing, *the committee have arranged for distributing, without one cent of money to be paid for the service, more religious reading-matter than can be furnished by using the entire receipts of the Association, for all its purposes, during the last fiscal year.* But this is not our only opportunity. I am permitted to state, that it has just been decided by the managers of the Sanitary Commission to offer to distribute impartially, for all denominations, whatever religious reading-matter they may supply. I took especial pains to ascertain, by my intercourse with the officers of the Commission, whether it would be advisable

to avail ourselves of this offer; and I am satisfied that it would (second, of course, to the method already described). This gives us a means of distributing an unlimited amount.

In addition to this, as yet another method of using the money we receive, the Committee are convinced of the importance of having a few able and earnest and experienced men, who shall be supported by the Association, and shall devote their whole time to work in the field; and they have arranged, in part, for their most effectual employment.

I have thus endeavored to set before you, by a plain statement of facts, the nature of the work to which our churches are invited to lend their aid.

A week ago to-day, the people of Charlestown had a grand jubilee to celebrate the introduction of water into their city. All summer long, the work of preparation had been going on. The streets had been obstructed by the laying of huge pipes, that were made to intersect each other in a vast net-work, as the channel of supply; while dwellings were put into confusion by carpenters and plumbers, who tore up the floors, and cut through the walls. It was fitting that, when all was complete, the people should assemble, and, with music and processions and ringing of bells, should testify their rejoicing, when, at the appointed moment, the gates were opened at the fountain-head, and the water poured in, — flowing, through streets and alleys, into kitchens and chambers, into nurseries and bathing-rooms; ready, henceforth everywhere, at the turning of a faucet, to supply a refreshing stream.

In the arrangements I have described, we have, as it were, the pipes and the fixtures (laid not so much through any skill or effort of ours as by the providence of God, through the power of human longings and the agency of events) through which may flow to our soldier brothers,

in hospitals and camps, in cities, or in lonely picket-stations, or wherever they may be, the words of loyalty and of religious truth. And we meet to-day, with all things ready, in order to celebrate the act of letting on the supply. Shall it be found, when the gates are opened, that the fountain-head is dry?

MISS MARTINEAU'S HISTORY OF THE PEACE.

THIS work, published in two handsome volumes, to be followed by two more of the same size, cannot be too highly recommended. Miss Martineau's historical style is remarkably clear, and her judgment of events is judicious and fair. The work is introduced by a general survey of the state of Europe at the beginning of the present century. This occupies the whole of the first volume, and contains nearly the whole of the career of Napoléon, the ministry of Pitt in England, and the successive Administrations in that country. We have also a good account of the Peninsular War; of the War of 1812 between the United States and England; and of the progress of arts, inventions, and literature during this period.

The second volume begins with the commencement of the Peace in 1815, and goes down to the year 1827. This volume contains an account of the Peace of Paris, the Holy Alliance, the state of parties in England, with sketches of Lord Eldon, Lord Liverpool, Sir Samuel Romilly, Lord Sidmouth, Mr. Peel, Mr. Canning, Mr. Huskisson, O'Connell, Sir Francis Burdett, and the poets of the period, as Byron, Keats, and Shelley. It also describes the Princess Charlotte; Cobbet and his writings; the Poor Laws; the Elgin Marbles; the Bombardment of Algiers; Riots and Insurrections in England;

Wars in India; Emancipation of the Catholics; Repeal of the Slave-Trade; Trial of the Queen of England; Parliamentary Reform; the Financial Crisis in England; Joint-stock Banks.

One of the most interesting parts of the book is that which describes the social improvements and philanthropic reforms of this period. It was not till 1820 that the laws were abolished which punished with death, shoplifting, to the value of five shillings; theft, with blackened faces in the night-time; and the residence of gypsies in the country for more than a year. The great movement for parliamentary reform is described in this volume.

There could not be a better book of reference than these volumes offer, for those who need to know the historical facts of this period; and, however unwilling we are to make use of such a trite proposition, we are compelled, by our respect for truth, to say that this, at last, is the book which no gentleman's library should be without.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 5, 1864. — Present, Messrs. Stebbins, Kidder, Hedge, Brigham, Barrett, Smith, and Fox.

The President made a statement concerning the movement for the formation of a Unitarian society in Montpelier, Vt.; he having preached there the last Sunday in November, as requested by the New-England Committee. He considered the prospect excellent for the immediate organization of a self-supporting society.

The Committee on Western Correspondence presented a communication from Rev. William G. Nowell, of Rockford, Ill., asking for a donation to his Sunday School, of

copies of the "Sunday-school Liturgy;" and, in accordance with their recommendation, the request was granted.

The same Committee reported in favor of an appropriation, in response to an application received, of $100 to the Meadville Theological School, to aid in supporting, the present year, the Preparatory Department; and their report was adopted.

The Army-Mission Committee stated, that Mr. Lowe had returned from his visit to the army, but was prevented by illness from being present at this meeting to make his report.

The Committee having in charge the Special Meeting of the Association, to be held the two following days, reported concerning the arrangements made; and, after the transaction of other business, the Board adjourned to Monday, January 9.

Dec. 12. — This was a Special Meeting, called by the President, to consider and act upon the resolutions adopted by the Association at the meeting held in Boston the week previous.

There were present, Messrs. Stebbins, Kidder, Livermore, Hedge, Barrett, Hinckley, Lowe, Sawyer, Smith, and Fox.

After a general expression of opinion on the subject for the consideration of which the meeting had been called, it was decided, that, if the full amount mentioned in the resolutions adopted by the Association, or any considerable portion of it, was to be raised, direct application must be made to persons of wealth, in Boston and other places, in addition to an appeal to parishes. It was then voted to refer this part of the subject to a Special Committee, to consist of the members of the Finance Committee, the President, and Mr. Brigham, with authority to add to their number as many gentlemen, not members of the Board, as might seem to them desirable.

The question as to the best method of presenting the action of the Association to the societies of the denomination was then considered; and it was voted to refer this subject also to the Special Committee.

Mr. Lowe, the chairman of the Committee on Army Missions, reported concerning his recent visit to the army, stating that he had made arrangements for the wise distribution of tracts and religious periodicals and papers, at various points, which would require an outlay, for the next six months, of $1500, at the least calculation. Authority was then given to this Committee to use that amount, to carry out the plan proposed.

After the transaction of other business, the Board adjourned to January 9.

INTELLIGENCE.

Rev. JAMES HENRY WIGGIN was installed as pastor of the Society in Lawrence, Mass., on Wednesday, Nov. 30. The order of services was as follows: Anthem; prayer by Rev. A. W. Stevens, of Manchester, N.H.; reading from the Scriptures by Rev. Samuel B. Cruft, of Boston; hymn; sermon by Rev. Henry W. Bellows, D.D., of New York; anthem; installing prayer by Rev. Henry F. Harrington, of Cambridgeport; charge to the pastor by Rev. Dr. Bellows; right hand of fellowship by Rev. Edmund B. Willson, of Salem; hymn; address to the people by Rev. William L. Jenkins, of Boston; closing prayer by Rev. Charles C. Vinal, of North Andover; benediction by the pastor.

Rev. A. G. HIBBARD, who has for some time had charge of the Society in Detroit, Mich., was installed as its pastor on Wednesday, Dec. 7. The order of services was as follows: Invocation by Rev. C. G. Howland (Universalist), of Tremont, Ill.; responsive chant; reading from the Scriptures by Rev. Stephen H. Camp, of Toledo, Ohio; anthem; sermon by Rev.

Carlton A. Staples, of Milwaukee, Wis.; installing prayer by Rev. C. G. Howland; hymn; charge by Rev. A. D. Mayo, of Cincinnati, Ohio; right hand of fellowship by Rev. Stephen H. Camp; address to the people by Rev. A. D. Mayo; hymn; benediction by the pastor.

Mr. HORATIO ALGER, Jr., was ordained as pastor of the Society in Brewster, Mass., on Thursday, Dec. 8. The order of services was as follows: Voluntary; introductory prayer and reading from the Scriptures by Rev. Thomas Weston, of Barnstable; hymn; sermon by Rev. William P. Tilden, of Boston; ordaining prayer by Rev. Horatio Alger, of South Natick; charge by Rev. Edward E. Hale, of Boston; right hand of fellowship by Rev. George L. Chaney, of Boston; hymn; address to the people, by Rev. Edward E. Hale; concluding prayer by Rev. Charles C. Vinal, of North Andover; hymn; benediction by the pastor.

THE NEW CHAPEL ERECTED BY THE HOLLIS-STREET SOCIETY, BOSTON, was dedicated on Monday evening, Dec. 19. The order of services was as follows: Address by the chairman of the Building Committee; dedicatory address by Rev. George L. Chaney, pastor of the Society; prayer of dedication by Rev. William P. Tilden; and addresses by Rev. George H. Hepworth, Rev. Henry W. Foote, and Rev. Edward E. Hale. The exercises were interspersed with singing.

Mr. JOHN W. CHADWICK, a graduate of the Cambridge Divinity School in the last class, was ordained as pastor of the Second Unitarian Society, Brooklyn, N. Y., on Wednesday, Dec. 21. The order of services was as follows: Voluntary on the organ; introductory prayer by Rev. William L. Chaffin, of Philadelphia; anthem; reading from the Scriptures by Rev. Henry Blanchard, of Brooklyn; hymn; sermon by Rev. Robert Collyer, of Chicago, Ill.; ordaining prayer by Rev. Octavius B. Frothingham, of New York; charge by Rev. Samuel Longfellow, of Cambridge, Mass.; right hand of fellowship by Rev. Alfred P. Putnam, of Brooklyn; hymn; address to the congregation by Rev. Samuel Osgood, D.D., of New York; concluding prayer by Rev. Robert Collyer; doxology; benediction by the pastor.

Rev. SIDNEY H. MORSE, having accepted a call from the society in Haverhill, Mass., was installed as its pastor on Wednesday, Dec. 28. The order of services was as follows: Voluntary; invocation by Rev. John C. Learned, of Exeter, N.H.; reading from the Scriptures by Rev. Joseph B. Marvin, of Harrison Square; hymn; sermon by Rev. David A. Wasson, of Concord; anthem; prayer of installation by Rev. Joseph Angier, of Milton; charge by Rev. Solon W. Bush, of Roxbury; address to the people by Rev. James Henry Wiggin, of Lawrence; right hand of fellowship by Rev. Joseph H. Marvin; doxology; benediction by the pastor.

Rev. CHARLES A. ALLEN, a graduate of the Meadville Theological School in the last class, has accepted a call from the new society in Montpelier, Vt. This society has been gathered together during the past autumn, and has recently been organized under the name of the Church of the Messiah. The ordination will take place in February.

Rev. CHARLES C. SHACKFORD has resigned the charge of the society in Lynn, Mass.

Rev. SAMUEL C. BEANE has accepted the call of the East Society, Salem, Mass.

Mr. GEORGE DEXTER, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the society in Bridgewater, Mass.

Rev. DANIEL BOWEN has accepted an invitation to take charge of the society in Milford, Mass., until May next.

Rev. S. B. FLAGG has resigned the charge of the society in Kalamazoo, Mich.

Rev. CHARLES H. ELLIS, a graduate of the Meadville Theological School in the last class, has accepted a call from the society in Bloomington, Ill.

Rev. WALTER WILSON has resigned the charge of the society in Pittsburgh, Penn.

Rev. HENRY C. BADGER has accepted a call from the society in Cambridgeport, Mass.

Rev. JOSEPH B. MARVIN has accepted a call from the society at Harrison Square (Dorchester), Mass.

Rev. SAMUEL B. STEWART has resigned the charge of the society in Nashua, N. H.

ACKNOWLEDGMENTS.

1864.					
Nov.	23.	From	Society in New Bedford, for Monthly Journals		$39.00
"	25.	"	Society in Northfield, as a donation		20.00
"	26.	"	a lady in Boston, for general purposes	$100.00	
			For India Mission	50.00	
			For Meadville School	75.00	
					225.00
"	"	"	another lady in Boston, for general purposes	100.00	
			For Indian Mission	30.00	
			For Meadville School	75.00	
					205.00
"	"	"	Cash, as a donation		10.00
"	29.	"	a friend, for Army Fund		3.00
"	"	"	Society in Syracuse, N.Y., as a donation		65.00
"	"	"	Society in Ashby, as a donation		40.00
"	"	"	Society in West Newton, as a donation		26.00
"	"	"	Thomas Brown for India Mission		10.00
Dec.	1.	"	E. P., for Army Fund		50.00
"	"	"	Sunday School in Burlington, Vt., for Army Fund		8.50
"	2.	"	Rev. T. C. Adam, as an annual membership		1.00
"	"	"	Society in Keene, N.H., as their annual contribution	100.00	
			Also, additional, in response to the circular asking parishes to double their usual contributions:—		
			From J. H.	5.00	
			" John Elliot	40.00	
			" a friend, to make Jas. B. Elliot a life-member	30.00	
			" W. O. W., to make Dea. John Clark a life-member.	30.00	
			" C. S. F., for Army Fund	20.00	
					225.00
"	"	"	Society in Keene, N.H., for Monthly Journals		38.00
"	3.	"	Rev. C. Y. De Normandie, as an annual membership		1.00
"	5.	"	Wm. E. James, to make himself a life-member		30.00
"	"	"	Sarah L. James, to make herself a life-member		30.00
"	"	"	Society in Leominster, as a donation, including $30 to make Rev. John B. Green a life-member		252.00
"	"	"	First Society, Portland, Me., as a donation		115.00
"	"	"	Mrs. Brigham, Miss L. A. Brooks, and Rev. Thos. Weston, as annual memberships		3.00
"	6.	"	Society in Springfield, as a donation, including $30 to make Geo. Walker a life-member		190.65
"	"	"	Rev. D. S. C. M. Potter, and Rev. Alpheus Harding, as annual memberships		2.00
"	"	"	Society in Groton, as a donation additional		1.00
"	"	"	Mrs. Brackett, as a donation		1.00

Dec.	7.	From	Wm. V. Spencer, as a donation	10.00
"	"	"	Rev. Stilman Barber, as an annual membership	1.00
"	8.	"	James Tolman, to make himself a life-member	30.00
"	"	"	Mrs. Calvin Howard, towards a life-membership for Rev. Geo. M. Rice	10.00
"	"	"	Rev. John Wright, John Capen, Jefferson Noyes, and M. T. Willard, as annual memberships	4.00
"	"	"	Society in Northborough, as a donation	26.00
"	"	"	Society in Brooklyn, Conn., for Monthly Journals	8.00
"	"	"	a friend, for Army Fund	10.00
"	9.	"	Society in North Chelsea, as a donation	15.25
"	"	"	Rev. J. K. Karcher, as an annual membership	1.00
"	10.	"	Society in North Cambridge, as a donation	24 00
"	12.	"	Society in Sherborn, as a donation	60.00
"	"	"	James Draper, as a donation	10.00
"	"	"	Mrs. Jas. Draper, as a donation	2.00
"	"	"	Miss Deborah Allen, as a donation	2.00
"	"	"	J. F. K., for Army Fund	3.40
"	14.	"	Rev. Dr. Briggs's Society, Salem, for Monthly Journals	22.00
"	15.	"	ladies of Hollis-street Society, Boston, to make their pastor, Rev. Geo. L. Chaney, a life-member	30.00
"	"	"	Society in Sterling, as a donation	35.00
"	17.	"	Society in Pepperell, as a donation	11.00
"	19.	"	a friend, to make Rev. John W. Hudson a life-member	30.00
"	20.	"	Mrs. J. T. Stephenson, for Army Fund	5.00
"	22.	"	Channing Church Sunday-school, Newton, to make Henry Bigelow, M.D., a life-member	30.00
"	23.	"	Rev. E. B. Willson's Society, Salem, for Monthly Journals	20.00
"	"	"	Rev. S. J. May, as an annual membership	1.00
"	"	"	Mrs. Nahum Ward, to make Rev. Fred. M. Holland a life-member.	30.00
"	"	"	W. H. Brooks, as a donation	10.00
"	"	"	Hon. George Morey, to make himself a life-member	30.00
"	"	"	friends in Calais, Me., to make Rev. Jacob Caldwell a life-member	30.00
"	"	"	Society in Augusta, Me, as a donation	30.00
"	"	"	M. S. Teele, as a donation	2.00
"	"	"	J. R. Appleton, as a donation	10.00
"	"	"	Geo. A. Peabody, as an annual membership	1.00
"	24.	"	the ladies of the Third Parish, Dorchester, to make their pastor, Rev. Thos. J. Mumford, a life-member	30.00
"	26.	"	"Portsmouth, N.H."	20.00
"	"	"	Society in Dedham, as a donation	57.31
"	"	"	Rev. Jas. Sallaway, as an annual membership	1.00
"	27.	"	Rev. Jas. T. Dickinson, to make himself a life-member	30.00
"	"	"	Rev. Ira Bailey, as an annual membership	1.00

STATISTICS.

The Executive Committee have thought it expedient to republish in this number of the "Monthly Journal" the list of the Unitarian Ministers and Societies in the United States, together with the statistics which have been printed for several years past in the January number; making such corrections and alterations as are necessary to exhibit, so far as it is practicable to do so by such statements and figures, the real position of our denomination at the present time. In the preparation of these statistics, it has been the wish to include only those details which are likely to be of general interest. For this reason, the names and officers of local associations of ministers, of the various county Sunday-school societies, and of some other organizations, have been omitted; and, with a few exceptions, no associations which have not a distinct religious aim, or which include among their officers and members persons of various denominations, have been inserted. In the former class are many philanthropic associations of great value, and in the latter are such bodies as the Massachusetts Bible Society and the Convention of Congregational Ministers; all of which derive much of their support from members of the Unitarian body.

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	Charles G. Ames.
Alton, Ill.	
Andover, North	Charles Carroll Vinal.
Ashby	Charles Bugbee.
Athol	Ira Bailey.
Augusta, Me.	Henry W. Brown.
Austinburg, O.	John B. Beach.
Baltimore, Md.	John F. W. Ware.
Bangor, Me.	Charles C. Everett.
Barnstable	Thomas Weston.
Barre	Henry Westcott.

Bath, Me.	
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	
Beverly	John C. Kimball.
Billerica	
Bloomington, Ill.	Charles E. Ellis.
Bolton	E. C. L. Browne.
Boston, First Church	Rufus Ellis.
„ Second Church	Chandler Robbins, D.D.
„ King's Chapel	Henry W. Foote.
„ Brattle Street	Samuel K. Lothrop, D.D.
„ New North	William R. Alger.
„ New South	William P. Tilden.
„ Arlington Street	Ezra S. Gannett, D.D.
„ Hollis Street	George L. Chaney.
„ West Church	Cyrus A. Bartol, D.D.
„ South, Hawes Place	
„ South, Congregational	Edward E. Hale.
„ Church of the Disciples	James Freeman Clarke, D.D.
„ East	Warren H. Cudworth.
„ Pitts-street Chapel	Samuel H. Winkley.
„ Warren-street Chapel	Charles F. Barnard.
„ Hanover-street Chapel	Edwin J. Gerry.
„ Washington Village	A. S. Ryder.
„ Church of the Unity	George H. Hepworth.
„ Church of the Redeemer	Caleb Davis Bradlee.
Braintree, South	
Brattleborough, Vt.	Frederic Frothingham.
Brewster	Horatio Alger, jun.
Bridgewater	George Dexter.
„ East	
„ West	Nathaniel O. Chaffee.
Brighton	
Brookfield	Edward I. Galvin.
Brookline	Frederic H. Hedge, D.D.
„ Chestnut Hill	William A. Whitwell.
Brooklyn, Conn.	Thomas T. Stone.
Brooklyn, N.Y., Church of the Saviour	Alfred P. Putnam.
„ „ 2d Unitarian Church	John W. Chadwick.
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Loammi G. Ware.
Calais Me.	Jacob Caldwell.
Cambridge	William Newell, D.D.
„ Port	Henry C. Badger.
„ East	
„ Lee Street	Henry F. Harrington.
„ Allen Street	Frederic W. Holland.
„ West	Samuel A. Smith.
Canton	Edward C. Guild.
Carlisle	B. F. Summerbell.
Charleston, S.C.	
Charlestown	George E. Ellis, D.D.
„ Harvard Chapel	Oliver C. Everett.

Charlestown, N.H.	Livingston Stone.
Chelmsford	
Chelsea	William T. Clarke.
„ North	
Chicago, Ill., First Society	
„ „ Second Society	Robert Collyer.
Chicopee	
Cincinnati, O., First Society	
„ „ Church of the Redeemer	A. D. Mayo.
Clinton	James Sallaway.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	J. L. Hatch.
Danvers, South	David H. Montgomery.
Dedham	Benjamin H. Bailey.
„ West	
Deerfield	James K. Hosmer.
Detroit, Mich.	A. G. Hibbard.
Dighton	Fiske Barrett.
Dixon Ill.	
Dorchester, First Parish	Nathaniel Hall.
„ Third „	Thomas J. Mumford.
„ Harrison Square	Joseph B. Marvin.
„ Neponset	Samuel W. McDaniel.
Dover	George Proctor.
Dover, N.H.	Francis E. Abbot.
Dublin, N.H.	William F. Bridge.
Duxbury	Josiah Moore.
Easton	George G. Withington.
„ North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	John C. Learned.
Fairhaven	Courtland Y. De Normandie.
Fall River	Charles W. Buck.
Farmington, Me.	
Feltonville	
Fitchburg	
Fitzwilliam, N.H.	Eugene De Normandie.
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	Wales B. Thayer.
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Greenfield	John F. Moors.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Harvard	Henry H. Barber.
Haverhill	Sidney H. Morse.

Hingham, First Society	Joseph Richardson. Calvin Lincoln.
„ Third Society	Joshua Young.
„ South	
Houlton, Me.	George F. Piper.
Hubbardston	Seth Saltmarsh.
Janesville, Wis.	Silas Farrington.
Jersey City, N.J.	
Kalamazoo, Mich.	
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Robert Hassall.
Kingston	Joseph H. Phipps.
Lancaster	George M. Bartol.
Lancaster, N.H.	
Lawrence	James Henry Wiggin.
Lawrence, Kan.	
Leicester	John J. Putnam.
Leominster	John B. Green.
Lexington	Leonard J. Livermore.
„ East	
Lincoln	Charles C. Sewall.
Littleton	Albert B. Vorse.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	
Lunenburg	
Lynn	
Madison, Wis.	
Manchester, N.H.	A. W. Stevens.
Mansfield	
Marblehead	
Marietta, O.	Frederic M. Holland.
Marlborough	
Marshfield	George Leonard.
Meadville, Pa.	Richard Metcalf.
Medfield	
Medford	Edward C. Towne.
Mendon	William T. Phelan.
Milford	Daniel Bowen.
Milton	John H. Morrison, D.D.
Milwaukee, Wis.	Carlton A. Staples.
Montague	
Montpelier, Vt.	Charles A. Allen.
Montreal, Can.	John Cordner.
Nantucket	John K. Karcher.
Nashua, N.H.	
Natick, South	Horatio Alger.
New Bedford	William J. Potter.
Newburyport	
New Orleans, La.	

Newport, R.I.	Charles T. Brooks.
New Salem	
Newton Corner	Edward J. Young.
„ West	John C. Zachos.
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
„ „ Church of All Souls	Henry W. Bellows, D.D.
„ „ Third Society	Octavius B. Frothingham.
Northampton	
Northborough	Joseph Allen, D.D.
Northfield	
Northumberland, Pa.	
Norton	D. S. C. M. Potter.
Pembroke	Theophilus P. Doggett.
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	
Philadelphia, Pa., First Society	William H. Furness, D.D.
„ „ Second Society	William L. Chaffin.
Pittsburg, Pa.	
Plymouth	Edward H. Hall.
Portland, Me., First Parish	
„ „ Second Unitarian Society	James T. Hewes.
Portsmouth, N.H.	James De Normandie.
Providence, R.I., First Society	Edward B. Hall, D.D.
„ „ Westminster Society	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Martin W. Willis.
Raynham	
Rochester, N.Y.	
Rockford, Ill.	William G. Nowell.
Rowe	Hiram Norton.
Roxbury	George Putnam, D.D.
„ Mount Pleasant	
„ Jamaica Plain	James W. Thompson, D.D.
„ West	T. B. Forbush.
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D.
Salem, First Church	George W. Briggs, D.D.
„ East Church	Samuel C. Beane.
„ North	Edmund B. Willson.
„ Barton Square	Augustus M. Haskell.
Sandwich	Thomas W. Brown.
San Francisco, Cal.	Horatio Stebbins.
Scituate	William G. Babcock.
„ South	William A. Fuller.
Sharon	
Sherborn	William Brown.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	
Standish, Me.	
Staten Island, N.Y.	

Sterling	Alpheus S. Nickerson.
Stow	George F. Clarke.
Stowe, Vt.	
Sturbridge	John A. Buckingham.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	Edwin G. Adams.
Thomaston, Me.	
Toledo, O.	Stephen H. Camp.
Toronto, Can.	J. R. Lavelle.
Townsend	
Trenton, N.Y.	Jefferson M. Fox.
Troy, N.H.	Eugene De Normandie.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Rushton D. Burr.
Vernon, N.Y.	William H. Fish.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	
Ware	John W. Hudson.
Warwick	I. Sumner Lincoln.
Washington, D.C.	William H. Channing.
Watertown	John Weiss.
Waterville, Me.	D. N. Sheldon, D.D.
Wayland	
Westborough	
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Wilton, N.H.	William B. Buxton.
Winchendon	
Windsor, Vt.	
Winona, Minn.	H. P. Cutting.
Woburn	Eli Fay.
Worcester, First Society	Alonzo Hill, D.D.
„ Church of the Unity	Rush R. Shippen.
Yonkers, N.Y.	

LIST OF MINISTERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Abbot, Francis E.	Dover, N.H.	1864.
Adams, Edwin G.	Templeton	1847.

Alger, Horatio	South Natick	1860.
Alger, Horatio, jun.	Brewster	1864.
Alger, William R.	Boston, New North	1855.
Allen, Charles A.	Montpelier, Vt.	1865.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Northborough	
†Allen, T. Prentiss	West Newton	
Ames, Charles G.	Albany, N.Y.	1863.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Scituate	1860.
Badger, Henry C.	Cambridgeport	1865.
Bailey, Benjamin H.	Dedham	1861.
†Bailey, Ira	Athol	
Ball, George S.	Upton	1857.
Barber, Henry H.	Harvard	1861.
Barber, Stilman	Tyngsborough	1860.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
†Barrett, Fiske	Dighton	
†Barrett, Samuel, D.D.	Roxbury	
†Barry, William	Chicago, Ill.	
Bartol, Cyrus A., D.D.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Beach, John B.	Austinburg, O.	1863.
Beane, Samuel C.	Salem, East Church	1864.
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Bicknell, W. M.	Boston	
Bigelow, Andrew, D.D.	Boston. At Large	1845.
†Bond, Henry F.	Waltham	
†Bowen, Charles J.	Baltimore, Md.	
†Bowen, Daniel	Milford	
Bradlee, Caleb Davis	Boston,* Church of Redeemer	1864.
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, Henry W.	Augusta, Me.	1860.
†Brown, John S.	Lawrence, Kan.	
Brown, Thomas W.	Sandwich	1864.
Brown, William	Sherborn	1863.
Browne, Edwin C. L.	Bolton	1863.
Buck, Charles W.	Fall River	1863.
Buckingham, Edgar	Troy, N.Y.	1852.
Buckingham, John A.	Sturbridge	1864.
Bugbee, Charles	Ashby	1861.
†Bulfinch, Stephen G., D.D.	Jamaica Plain	
Burr, Rushton D.	Uxbridge	1862.
†Burton, Warren	Salem	

* Post-office address, Roxbury.

†Bush, Solon W.	Roxbury	
Buxton, William B.	Wilton, N.H.	1864.
Caldwell, Jacob	Calais, Me.	1862.
†Calthrop, Samuel R.	Roxbury	
Camp, Stephen H.	Toledo, O.	1864.
†Canfield, Charles T.	North Cambridge	
Chadwick, John W.	Brooklyn, N.Y., 2d Society	1864.
Chaffee, Nathaniel O.	West Bridgewater	1864.
Chaffin, William L.	Philadelphia, Penn., 2d Soc.	1862.
Chandler, Seth	Shirley	1834.
Chaney, George L.	Boston, Hollis Street	1862.
†Channing, George G.	Milton	
Channing, William H.	Washington, D.C.	1861.
†Clapp, Dexter	Salem	
†Clapp, Theodore	Louisville, Ky.	
Clarke, George F.	Stow	1862.
†Clarke, Stilman	Wilton, N.H.	
Clarke, James Freeman, D.D.	Boston, Church of Disciples	1841.
Clarke, William T.	Chelsea	1862.
†Cole, Jonathan	Newburyport	
Collyer, Robert	Chicago, Ill., Second Society	1859.
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Lisbon, Howard Co., Md.	
†Crozier, H. P.	Huntington, N.Y.	
†Cruft, Samuel B.	Boston	
Cudworth, Warren H.	East Boston	1852.
†Cummings, Gilbert, jun.	Grafton	
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.	Brooklyn, N.Y.	
Cutting, H. P.	Winona, Minn.	1864.
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Dawes, Thomas	Walpole, N.H.	
De Normandie, Courtland Y.	Fairhaven	1856.
De Normandie, Eugene	Fitzwilliam, N.H.	1864.
De Normandie, James	Portsmouth, N.H.	1862.
†Dewey, Orville, D.D.	Sheffield	
Dexter, George	Bridgewater	1865.
Doggett, Theophilus P.	Pembroke	1861.
†Dorr, Theodore H.	Lexington	
†Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, Charles E.	Bloomington, Ill.	1864.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	
Everett, Charles C.	Bangor, Me.	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.
†Farley, Charles A.	Boston	
†Farley, Frederic A., D.D.	Brooklyn, N.Y.	
Farrington, Silas	Janesville, Wis.	1864.

Fay, Eli	Woburn	1864.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
†Finley, Everett	Bloomington, Ill.	
Fish, William H.	Vernon, N.Y.	1862.
†Flagg, S. B.	Newton Corner	
†Folsom, Nathaniel S.	Concord	
Foote, Henry W.	Boston, King's Chapel	1861.
Forbush, T. B.	West Roxbury	1863.
†Forman, J. G.	Kirkwood, Mo.	
Fox, Jefferson M.	Trenton, N.Y.	1862.
†Fox, Thomas B.	Boston	
†Frothingham, Frederic	Brattleborough, Vt.	
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
†Fuller, William A.	South Scituate	
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Galvin, Edward I.	Brookfield	1863.
Gannett, Ezra S., D.D.	Boston, Arlington Street	1824.
Gerry, Edwin J.	Boston, Hanover-st. Chapel	1859.
†Gilbert, Washington	West Newton	
Green, John B.	Leominster	1864.
Guild, Edward C.	Canton	1861.
Hale, Edward E.	Boston, South Congregational	1856.
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Edward H.	Plymouth	1859.
Hall, Nathaniel	Dorchester	1835.
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
Haskell, Augustus M.	Salem, Barton Square	1862.
Hassall, Robert	Keokuk, Iowa	1863.
Hatch, J. L.	Concord, N.H.	1864.
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Hewes, James T.	Portland, Me.	1864.
Heywood, John H.	Louisville, Ky.	1841.
Hibbard, A. G.	Detroit, Mich.	1864.
Hill, Alonzo, D.D.	Worcester	1827.
Hill, Thomas, D.D.	Pres. Har. Col., Cambridge	1862.
†Hinckley, Frederic	Boston	
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	Cambridge	1862.
Holland, Frederic M.	Marietta, O.	1864.
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, James K.	Deerfield	1860.
Howard, Thomas D.	Perry, Me.	1852.
†Hudson, Henry J.	Roxbury	
Hudson, John W.	Ware	1863.
†Humphreys, Charles A.	Chaplain 2d Mass. Cavalry	
†Hunting, Sylvan S.	Chaplain 27th Michigan Regt.	
Hussey, C. C.	North Easton	1860.
†Jackson, Abraham	Walpole, N.H.	
†Jenkins, William L.	Boston	
†Josselyn, Caleb B.	Malden	

Karcher, John K.	Nantucket	1863.
†Kendall, James A.	Framingham	
Kimball, John C.	Beverly	1859.
†Kimball, Marshall G.	Boston	
†Knapp, Frederic N.	Agent Sanitary Commission, Washington, D.C.	
†Knapp, William H.	Cambridgeport	
Learned, John C.	Exeter, N.H.	1863.
†Le Baron, Francis	Worcester	
†Leonard, George	East Marshfield	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Pres. Meadville Theol. School	1863.
Livermore, Leonard J.	Lexington	1857.
†Locke, Calvin S.	West Dedham	
†Longfellow, Samuel	Cambridge	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
†Lovering, Joseph F.	Chaplain 17th Maine Regt.	
Lowe, Charles	Somerville	1859.
†Marsters, John M.	North Cambridge	
Marvin, Joseph B.	Harrison Square	1865.
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Cincinnati, O.	1863.
†M'Intire, Farrington	Lancaster	
M'Daniel, Samuel W.	Neponset	1864.
Merrick, John M.	Walpole	1840.
Metcalf, Richard	Meadville, Penn.	1860.
†Miles, Henry A., D.D.	Boston	
Montgomery, David H.	South Danvers	1864.
Moore, Josiah	Duxbury	1834.
†Moore, Robert	St. Louis, Mo.	
Moors, John F.	Greenfield	1860.
Morison, John H., D.D.	Milton	1846.
Morse, Sidney H.	Haverhill	1864.
†Morse, William	Franklin, N.H.	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Mountford, William	Boston	
Mumford, Thomas J.	Dorchester	1864.
†Murray, John	Roxbury	
†Muzzey, Artemas B.	Cambridge	
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Nichols, John T. G.	Saco, Me.	1843.
Nickerson, Alpheus S.	Sterling	1864.
Nightingale, Crawford	Groton	1853.
Norton, Hiram	Rowe	1863.
Nowell, William G.	Rockford, Ill.	1864.
Noyes, Charles	Chaplain Camp, Gallop's Island, Boston	1864.
Noyes, George R., D.D.	Prof. Har. Col., Cambridge	1840.
†Nute, Ephraim, jun.	Dover, N.H.	
†Orrell, John	Flint, Mich.	
†Osgood, George	Kensington, N.H.	

Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D D.	Belfast, Me.	1848.
†Parsons, James C.	Waltham	
†Parkman, John	Boston	
Peabody, Andrew P., D.D.	Prof. Har. Col., Cambridge	1860.
Phelan, William T.	Mendon	1863.
Phipps, Joseph H.	Kingston	1861.
†Pierpont, John	Washington, D.C	
Piper, George F.	Houlton, Me.	1864.
†Pons, Thomas H.	Boston	
Potter, D. S. C. M.	Norton	1863.
Potter, William J.	New Bedford	1859.
Putnam, Alfred P.	Brooklyn, N.Y.	1864.
Putnam, George, D.D.	Roxbury	1830.
†Putnam, John J.	Petersham	
†Ranney, D. H.	West Brattleborough, Vt.	
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
Richardson, Joseph	Hingham	1806.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Rogers, Robert P.	Gloucester	1854.
†Russell, D. A.	Boston	
†Russell, John L.	Salem	
Ryder, Almanza S.	Washington Village, Boston	1861.
Sallaway, James	Clinton	1864.
†Saltmarsh, Seth	Hubbardston	
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
†Savary, William H.	Cambridge	
Scandlin, William G.	Grafton	1858.
†Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
†Shackford, Charles C.	Lynn	
†Shaw, George A.	St. Louis, Mo.	
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Waterville, Me.	1862.
Shippen, Rush R.	Worcester	1858.
†Silsbee, William	Cambridge	
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
†Smith, William B.	Cambridge	
†Snow, Herman	Rockford, Ill.	
†Stacy, George W.	Milford	
Staples, Carlton A.	Milwaukee, Wis.	1862.
Stearns, Oliver, D.D.	Prof. Har Col., Cambridge	1863.
Stebbins, Horatio	San Francisco, Cal.	1864.
†Stebbins, Rufus P., D.D.	Cambridge	
Stevens, A. W.	Manchester, N.H.	1862.
†Stevens, Daniel W.	Mansfield	
†Stewart, Samuel B.	Nashua, N.H.	

†Stetson, Caleb	Lexington	
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
Stone, Livingston	Charlestown, N.H.	1864.
†Stone, Thomas T.	Brooklyn, Conn.	
Swan, Joshua A.	Kennebunk, Me.	1850.
†Tenney, William C.	West Newton	
†Thayer, Christopher T.	Boston	
Thayer, Wales B.	Fond du Lac, Wis.	1864.
†Thomas, Moses G.	New Bedford	
†Tiffany, Francis	Boston	
Tilden, William P.	Boston, New South	1862.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
†Thurston, James	West Newton	
Torricelli, Joseph B.	Boston	
Towne, Edward C.	Medford	1861.
†Vickers, Thomas	Boston	
Vinal, Charles Carroll	North Andover	1857.
Vorse, Albert B.	Littleton	1864.
†Waite, Josiah K.	Boston	
†Ward, C. G.	Meadville	
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Baltimore, Md.	1864.
Ware, Loammi G.	Burlington, Vt.	1863.
†Waterston, Robert C.	Boston	
†Webster, Charles B.	Charlestown	
Weiss, John	Watertown	1862.
Wells, John D.	Quincy	1860.
Westcott, Henry	Barre	1860.
†Weston, Thomas	Barnstable	
Wheeler, Amos D., D.D.	Brunswick, Me.	1839.
†Wheeler, Charles H.	Cambridge	
†Wheelock, Edwin M.	New Orleans, La.	
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
Whitwell, William A.	Brookline	1862.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	
Wiggin, James H.	Lawrence	1864.
Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
†Willard, J. B.	Still River	
†Williams, George A.	Deerfield	
†Williams, Francis C.	Cambridge	
Willis, Martin W.	Quincy, Ill.	1862.
Willson, Edmund B.	Salem	1859.
†Wilson, Walter	Pittsburg, Penn.	
†Windsor, J. M.		
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
†Woodward, George W.	Geneva, Ill.	
Young, Edward J.	Newton	1857.
Young, Joshua	Hingham	1864.
Zachos, John C.	West Newton	1864.

THEOLOGICAL SCHOOLS.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

This institution was systematically established in 1816, though instruction had previously been given, to some extent, by the Hollis Professor of Divinity in the college. The whole number of graduates is 466.

The Theological Library numbers about 16,000 volumes; the whole number in Harvard University, to which theological students have access, is about 124,000 volumes.

Students are required to reside in or near Divinity Hall. They give bonds in the sum of $200 to the steward, signed by two bondsmen (one of whom must be a citizen of Massachusetts), for the payment of term-bills; which, including charges for instruction, rent and care of room and furniture, and use of class-books, amount to $75 annually. Board may be had in the city at various prices, from $5 to $7 a week.

FACULTY.

Rev. Thomas Hill, D.D., *President.*

Rev. George R. Noyes, D.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

Rev. Frederic H. Hedge, D.D., *Professor of Ecclesiastical History.*

Rev. Oliver Stearns, D.D., *Parkman Professor of Pulpit Eloquence and the Pastoral Care, and Lecturer on Christian Theology.*

Number of Students, 17.

SOCIETY OF ALUMNI.

Rev. Nathaniel Hall	*President.*
„ George W. Briggs, D.D. . . .	*Vice-President.*
„ Samuel A. Smith	*Secretary.*
Rev. Edmund H. Sears	1*st Preacher for* 1865.
„ Fred. H. Hedge, D.D.	2*d* „ „ „

GRADUATES IN THE CLASS OF 1864.

John W. Chadwick	Marblehead.
George Dexter	Worcester.
Samuel S. Green	„
Nathaniel Seaver, jun.	East Boston.

MEADVILLE THEOLOGICAL SCHOOL, MEADVILLE, PENN.

This institution was opened Oct. 1, 1844; and was incorporated April 7, 1846.

The full course of theology lasts three years, and there is a year

devoted to the preparatory instruction of those who need it. Those who cannot pursue a full course, are permitted, at the discretion of the Faculty, to take a partial course; but it is not thought advisable, in any case, to make the residence less than two years.

The necessary expenses of a student for the academic year, of forty weeks, amount to about $150, exclusive of clothing. Assistance to the amount of $100 is afforded to students who need it; and this amount is sometimes increased from the liberality of friends of the institution.

BOARD OF INSTRUCTION.

Rev. A. A. Livermore, *President*; George L. Cary, A.M.; Rev. George W. Hosmer, D.D.; Elder David Millard; Elder Austin Craig, D.D.

RESIDENT PROFESSORS.

Rev. A. A. Livermore, *Professor of Theology, Ethics, and Old-Testament Literature;* Rev. Frederic Huidekoper, *Professor of Ecclesiastical History;* George L. Cary, A.M., *Professor of New-Testament Literature, and Instructor in Philosophy.*

NON-RESIDENT PROFESSORS.

Rev. George W. Hosmer, D.D., Buffalo, N.Y., *Professor of Pastoral Care;* Elder David Millard, West Bloomfield, N.Y., *Professor of Biblical Antiquities and Sacred Geography;* Rev. A. D. Mayo, Cincinnati, O., *Professor of Church Polity and Administration;* Elder Austin Craig, D.D., Blooming Grove, N.Y., *Professor in the Department of Christian Life and Experience;* Abraham A. Roberts, *Tutor in the Latin and Greek Languages.*

NUMBER OF STUDENTS.

Senior class	5
Middle „	5
Junior „	5
Preparatory class	4
	19

GRADUATES IN THE CLASS OF 1864.

Charles A. Allen	Cambridge, Mass.
William B. Buxton	Montpelier, Vt.
Charles H. Ellis	Boston, Mass.
Aaron Porter	Salem, Mass.

MISSIONARY AND CHARITABLE SOCIETIES.

AMERICAN UNITARIAN ASSOCIATION.

FOUNDED IN 1825; INCORPORATED IN 1847.

An annual subscription of one dollar constitutes a person a member of the Association, so long as such subscription be paid; and a subscription of thirty dollars constitutes a person a member for life. All members receive a copy of the "Monthly Journal" free of cost.

The Annual Meeting is held on the Tuesday before the last Wednesday in May. The Executive Committee meet at least once in each month.

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The Rooms of the Association are at 111, Broadway, New York.

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NEW-HAMPSHIRE UNITARIAN ASSOCIATION.

This Association was organized at Manchester, Feb. 25, 1863; its objects being to cultivate a closer union among the Unitarian societies of the State, by organized effort to give greater sympathy and encouragement to the friends of Liberal Christianity, and to be in all things a help and auxiliary to the American Unitarian Association.

OFFICERS FOR 1864–5.

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Rev. A. W. Stevens	Manchester.
Onslow Stearns	Concord.
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„ Samuel B. Stewart	Nashua.

MAINE UNITARIAN CONFERENCE.

ORGANIZED AT WATERVILLE, JUNE 22, 1864, FOR OBJECTS SIMILAR TO THOSE OF THE NEW-HAMPSHIRE UNITARIAN ASSOCIATION.

Hon. Ed. E. Bourne, Kennebunk . . . *President.*
Rev. Joshua A. Swan „ . . . *Secretary and Treasurer.*

ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES.

This body is composed of the churches in the Western States, and has held eleven annual sessions. The meetings are designed for conference on subjects of a common interest; reports from churches, discourses, and devotional exercises.

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„ Abiel A. Livermore, Meadville, Penn. . *Vice-President.*
„ S. B. Flagg, Kalamazoo, Mich. . . . *Recording Secretary.*
„ William G. Nowell, Rockford, Ill. . . *Corresponding* „
Jefferson Wiley, Detroit, Mich. . . . . *Treasurer.*

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„ Robert Hassall . . . . . Keokuk, Iowa.
Melancthon Starr . . . . . Rockford, Ill.
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Rev. Robert Collyer . . . . . Chicago, Ill.
„ Carlton A. Staples . . . . . Milwaukee, Wis.
„ A. D. Mayo . . . . . Cincinnati, Ohio.
O. G. Steele . . . . . Buffalo, N.Y.

THE SUNDAY-SCHOOL SOCIETY.

INSTITUTED IN 1827; RE-ORGANIZED IN 1854.

The object of this society, as expressed in their constitution, is "to promote the cause of Sunday schools, wherever the providence of God may open a way, in whatever manner he may direct, and by whatever means he may put into their hands."

The payment of fifty cents annually constitutes a person a member of the society, so long as it is paid; and a subscription of ten dollars at any one time, a member for life. The annual meeting is held some time during the month of October; at which, members, delegates from Sunday-school associations (in number not exceeding the number of schools belonging to the association), and delegates from schools (not exceeding one from each school), are entitled to vote.

DIRECTORS FOR 1864–5.

Rev. William P. Tilden, of Boston . . . . . *President.*
„ Eli Fay, of Woburn
„ Carleton A. Staples, of Milwaukee, Wis.
And the following Presidents of County Associations,—
Rev. Nathaniel Hall, Norfolk,
Hon. Jacob H. Loud, Plymouth and Bay, } *Vice-Presidents.*
Rev. Rush R. Shippen, Worcester,
„ Frederic Hinckley, Middlesex North,
Charles Choate, Middlesex,
Rev. Horatio Alger, Norfolk and Middlesex,
Moses T. Rice, of Boston . . . . . *Secretary.*
Edwin A. Wadleigh, of Boston . . . . . *Treasurer.*

Henry Bigelow, M.D. | Rev. L. J. Livermore.
Rev. William G. Scandlin, | Theodore H. Bell.
S. G. Studley.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

INCORPORATED NOV. 16, 1787.

"This is believed to be the oldest missionary society in the country; purely American alike in its origin and its funds." The object of the society is the propagation of the gospel among the Indians; and also among other people, who, through poverty or other circumstances, are destitute of the means of religious instruction. Nineteen individuals or institutions are now employed as instrumentalities for the advancement of this object. Persons become members of the society by election, and the number is limited by the charter to fifty.

OFFICERS FOR 1864–5.

Hon. Chief-Justice Bigelow . . . . . *President.*
Rev. William Jenks, D.D. . . . . *Vice-President.*
„ Samuel K. Lothrop, D.D. . . . . *Secretary.*
„ Rufus Ellis . . . . . *Assistant Secretary.*
Thornton K. Lothrop . . . . . *Treasurer.*
Edward Wigglesworth . . . . . *Vice-Treasurer.*

Select Committee.

Rev. Samuel Barrett, D.D. | Rev. Samuel K. Lothrop, D.D.
„ Andrew P. Peabody, D.D. | „ George E. Ellis, D.D.
Edward Wigglesworth.

Auditors.

Daniel Denny. | Edward Wigglesworth.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY, AND CHARITY.

INCORPORATED MAY 29, 1805.

This society, from its beginning, secured the sympathies and services of the leading ministers and laymen of our denomination.

Its anniversary was for many years celebrated by public religious services in the First Church, on the day before the annual election in May; when a contribution was taken to enlarge its funds. Considerable sums were in this way obtained, as also by private donations and annual assessments.

Of late years, the income of its invested funds has been devoted to the libraries of the Cambridge and Meadville Theological Schools, and the gratuitous distribution of able theological works to clergymen.

OFFICERS FOR 1864–5.

Rev. Samuel Barrett, D.D.	*President.*
„ James W. Thompson, D.D.	*Vice-President.*
„ Frederic A. Whitney	*Secretary.*
William T. Andrews	*Treasurer.*
Samuel May	*Auditor.*

Trustees.

Rev. William Newell, D.D.	Rev. Chandler Robbins, D.D.
„ Geo. Putnam, D.D.	„ George E. Ellis, D.D.
Rev. Rufus Ellis.	

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.

INSTITUTED 1806.

This was originally formed as a Worcester-County society; but it was afterwards re-organized, and its sphere of action enlarged. Its object is to aid feeble parishes in supporting preaching.

TRUSTEES.

Hon. Albert Fearing	*President.*
Rev. Samuel Barrett, D.D.	*Vice-President.*
„ Chandler Robbins, D.D.	*Secretary.*
Nathaniel Thayer	*Treasurer.*

Levi Lincoln, L.L.D.	Rev. George M. Bartol.
Rev. Andrew P. Peabody, D.D.	Nathaniel H. Emmons.
„ Alonzo Hill, D.D.	Henry P. Kidder.
„ Cyrus A. Bartol, D.D.	Rev. Amos D. Wheeler, D.D.
„ Christopher T. Thayer.	Joseph H. Foster.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION.

ORGANIZED 1816; INCORPORATED 1881.

This society was originally formed in Boston, July 17, 1816, under the name of "The Society for the Promotion of Theological Education in Harvard University." It has aimed to accomplish the twofold object of enlarging the apparatus of theological instruction, and of affording assistance to meritorious theological students. In 1858, the condition of membership was changed, by a vote of the society, from an annual payment to election.

DIRECTORS

Rev. Samuel K. Lothrop, D.D. . . . . *President.*
„ Henry A. Miles, D.D. . . . . *Secretary.*
George B. Emerson, LL.D. . . . . *Treasurer.*

Hon. Albert Fearing.
Rev. George E. Ellis, D.D.
„ Ezra S. Gannett, D.D.
Rev. Chandler Robbins, D.D.
„ Rev. C. T. Thayer.
Hon. Henry B. Rogers.

SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN.

FORMED IN 1848; INCORPORATED 1850.

This society was organized to afford pecuniary relief to aged and destitute Unitarian clergymen. The interest of the invested fund is distributed semi-annually, by the Executive Committee, to such persons as are qualified, according to the requirements of the constitution, to receive aid. The claims of each applicant must be set forth, in writing, by two of his clerical brethren who are well acquainted with his condition and circumstances.

Any individual, male or female, can become a member of the society by the annual payment of one dollar. A payment of ten dollars at one time constitutes any one a member for life, and the payment of one hundred dollars constitutes any one a life-director.

OFFICERS FOR 1864–5.

Rev. N. L. Frothingham, D.D. . . . . *President.*
„ James Walker, D.D. }
„ Ezra S. Gannett, D.D. } . . . . . *Vice-Presidents.*
„ Charles Brooks . . . . . *Secretary.*
Nathaniel Thayer . . . . . *Treasurer.*

Directors.

Rev. Samuel Barrett, D.D.
„ Chandler Robbins, D.D.
Rev. George E. Ellis, D.D.
„ Rufus Ellis.

Committee of Investment.

Nathaniel Thayer.
Edward Wigglesworth.
Frederic H. Bradlee.

Auditor.

Edward Wigglesworth.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

This society was incorporated March 24, 1786, "for the humane and benevolent purpose of affording relief and support to the widows and children of deceased ministers. The members may not exceed thirty of the clergy, and laity in equal proportion." The annual meeting is on the Monday preceding the last Wednesday in May.

OFFICERS FOR 1864–5.

Hon. Edward Everett . . . . . *President.*
George Ticknor . . . . . *Vice-President.*
Rev. Chandler Robbins, D.D. . . . . *Secretary.*
William T. Andrews . . . . . *Treasurer.*

Counsellors.

Hon. John Savage. | John A. Lowell.
Rev. George W. Blagden, D.D. | William Ropes.
Hon. Henry B. Rogers.

Committee on Appropriations.

Rev. Samuel K. Lothrop, D.D. | Rev. George E. Ellis, D.D.
„ George W. Blagden, D.D. | Edward Wigglesworth.

Committee on Accounts.

William T. Andrews. | Nathaniel H. Emmons.
Rev. John A. Albro, D.D.

MINISTERIAL CONFERENCE.

The annual meeting for address and discussion occurs at Boston on the last Wednesday in May, at nine o'clock, A.M.

OFFICERS FOR 1864–5.

Rev. Edward J. Young . . . . . *Scribe.*
„ William P. Tilden
„ Henry W. Foote . . . . . *Standing Committee.*
„ Charles Lowe

THE MINISTERIAL UNION.

ORGANIZED, JAN. 12, 1864.

It is designed to promote ministerial fellowship, welcome and assist those entering the Liberal ministry, protect the profession and parishes from incompetent and unworthy men, contribute to the edification of its members, and assist in the diffusion of the gospel. Its meetings are held monthly in Boston. The following-named gentlemen were its officers for 1864:—

President — chosen at each meeting.

Rev. W. T. Clarke . . . . . *Scribe.*

Committee on Membership.

Rev. Samuel Barrett, D.D. | Rev. Charles H. Brigham.
Rev. T. B. Forbush.

Committee on Meetings.

Rev. Frederic Hinckley. | Rev. Rush R. Shippen.
Rev. George H. Hepworth.

Committee on Ministerial Work.

Rev. Stephen G. Bulfinch, D.D. | Rev. W. T. Clarke.
Rev. John D. Wells

THE ASSOCIATION OF MINISTERS AT LARGE IN NEW ENGLAND.

FORMED IN 1850.

The object of this society is fellowship, information, consultation, and discussion of plans of usefulness. The annual meeting is on the first Tuesday in February. Meetings are held quarterly at the houses of the members.

MEMBERS.

Rev. Oliver C. Everett, *Secretary*	Charlestown.
„ Charles F. Barnard	Boston.
„ Horatio Wood	Lowell.
„ Andrew Bigelow, D.D.	Boston.
„ Samuel H. Winkley	„
„ Edwin M. Stone	Providence, R.I.
„ Moses G. Thomas	New Bedford.
„ Edwin J. Gerry	Boston.
„ Joseph E. Barry	„
„ A. S. Ryder	„
„ George P. Wilson	Lawrence.
„ N. Medbury	Portsmouth, N.H.

BENEVOLENT FRATERNITY OF CHURCHES OF BOSTON.

ORGANIZED 1834; INCORPORATED 1839.

This association was organized for the purpose of sustaining the Ministry-at-Large in the city of Boston, and is composed of delegates from the different Unitarian churches in the city. It has the exclusive control of four chapels for the poor, besides employing several missionaries who are not expected to conduct regular church services. Its funds are derived in part from annual contributions, and in part from permanent investments.

The annual meeting of the Fraternity is on the first Sunday of March.

The meeting for organization is on the fourth Sunday of March.

The other regular meetings are on the first Sunday of June, the second Sunday of October, and the second Sunday of December.

The delegates are divided into monthly committees. Each committee, during its month, visits the chapels and Sunday schools in Pitts, South Williams, and Hanover Streets, and at Washington Village.

EXECUTIVE COMMITTEE.

Rev. Chandler Robbins, D.D.	*President.*
Charles D. Homans, M.D.	*Secretary.*
Charles H. Burrage.	*Treasurer.*

George Merrill. | William B. Spooner.

CHILDREN'S MISSION TO THE CHILDREN OF THE DESTITUTE, BOSTON.

INSTITUTED 1849.

The object of this society is to foster in the minds of the young a spirit of Christian sympathy and active benevolence, and to adopt such measures as shall rescue from vice and degradation the morally exposed children of the city.

The superintendents of the various schools united in this cause form a Central Board, who annually elect from their number a President, Secretary, and Treasurer, and two others not of their body, who together constitute an Executive Committee.

The annual meeting for the choice of officers takes place on the first Wednesday in May.

EXECUTIVE COMMITTEE.

Hon. Albert Fearing . . . . . *President.*
George Merrill . . . . . *Secretary.*
William Crosby . . . . . *Treasurer.*
Henry P. Kidder. | Thomas Gaffield.

MISSIONARIES.

Rev. Joseph E. Barry. | Miss Frances A. Ewer.
„ D. A. Russell. | „ A. M. Hathaway.

YOUNG MEN'S CHRISTIAN UNION, BOSTON.

ORGANIZED IN 1851; INCORPORATED IN 1852.

The object of this institution is to induce the young men of the city to connect themselves with some religious society, always having regard to the denominational preferences of the person so applied to; and especially to seek out and impart information, and render aid, assistance, and encouragement, to those who come to the city as strangers; striving to guard them against temptation, to surround them with Christian influences, and to interest them in the cultivation of a religious life.

OFFICERS FOR 1864–5.

James D. Thomson . . . . . *President.*
John B. Tileston . . . . . *Vice-President.*
John P. Almy . . . . . *Secretary.*
George P. Bates . . . . . *Treasurer.*

Directors.

Leonard A. Jones. | George N. Faught.
Horace B. Fuller. | Edward A. Crowinshield.
Edwin L. Sprague. | Samuel Wells, jun.

BOSTON PORT SOCIETY.

INCORPORATED 1829.

This society has for its object the improvement of the moral and religious condition of seamen in Boston and its vicinity. The funds

of the society amount to about $70,000, invested in the Seamen's Bethel and Mariner's House, both situated in North Square. The annual expenditure is about $8,000. The minister employed is Rev. Edward T. Taylor.

OFFICERS FOR 1864–5.

Hon. Albert Fearing	*President.*
His Excellency, John A. Andrew	*Secretary.*
Charles Henry Parker	*Treasurer.*

SEAMEN'S AID SOCIETY, OF BOSTON.

FORMED IN 1832.

This society was organized, by ladies of Boston, for the following objects: —

1. To assist in relieving sick and disabled seamen and their suffering families. 2. To afford aid and encouragement to the poor and industrious females belonging to the families of seamen. 3. To promote the education of seamen's children, and improve the character and condition of the seamen and their families.

OFFICERS FOR 1864–5.

Mrs. Albert Fearing	*President.*
Miss Harriet W. Taber	*Secretary.*
„ Frances A. Minns	*Treasurer.*

Managers.

Mrs. Edward T. Taylor.	Mrs. Nancy Fairbanks.
„ Charles Arnold.	Miss Ann E. Coffin.
„ Stephen Rhoades.	Mrs. Frederick U. Tracy.

PERIODICALS PUBLISHED IN THE DENOMINATION.

1. THE CHRISTIAN EXAMINER, bi-monthly, Boston. Published by the proprietors, at Walker, Wise, & Co.'s, 245, Washington Street. Price, five dollars a year.

2. THE MONTHLY RELIGIOUS MAGAZINE, Boston. Rev. Rufus Ellis and Rev. Edmund H. Sears, Editors. Published by Leonard C. Bowles, at 184, Washington Street. Price, four dollars a year.

3. THE MONTHLY JOURNAL OF THE AMERICAN UNITARIAN ASSOCIATION, Boston. Rev. James Freeman Clarke, Editor. Published by the Association, at 245, Washington Street. Price, one dollar a year.

4. THE SUNDAY-SCHOOL GAZETTE, monthly, Boston. Published by the Sunday-school Society, at 119, Washington Street. Price, twenty-five cents a year.

5. THE CHRISTIAN REGISTER, weekly, Boston. Published by David Reed, at 22, School Street. Price, three dollars a year.

6. THE CHRISTIAN INQUIRER, weekly, New York. Published by the Unitarian Association of the State of New York, at 111, Broadway. Price, three dollars a year.

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THE WAR AND LIBERAL THEOLOGY.

An Address delivered at the Special Meeting of the American Unitarian Association, Boston, Dec. 7, 1864.

BY REV. WILLIAM J. POTTER.

WHATEVER other errors and sins Unitarian Christians will have to answer for, certainly that of *proselyting* cannot be laid to their charge. Indeed, I am not sure that it is not first among liberal Christians that the word "proselyting" has come to have a bad meaning; though I remember that Jesus pronounced one of his terrible woes against the Scribes and Pharisees, who compassed sea and land to make one proselyte, who, when he was made, became twofold more the child of hell than themselves: and it is possible that something of the awfully scathing stigma of such a denunciation has remained ever since attached to the word. Yet proselyting, in itself considered, cannot be wrong. The wrong must all be conditioned by the method and object. To seek in proper ways to turn men from error to truth, or to what, in our inmost hearts, we believe to be truth, cannot be wrong, but most Christian and God-

like. Jesus himself was such a proselyter through all his public life; and God, who never leaves us at peace in our follies and mistakes, but strives constantly, by his providences and by his entreating spirit, to draw us out of them, and to turn us to heavenly wisdom, is the great Proselyter of all.

It is nevertheless true, that Unitarians have always looked upon all denominational efforts at spreading their theological views, with distaste and distrust. Their central idea has been liberty, — liberty of thought and belief; and, in claiming liberty for themselves, they have been equally careful to allow it to others; and this carefulness has sometimes degenerated into anxious apprehension, lest the mere statement and publication of their belief should in some way be thought an infringement upon the spiritual rights of their Calvinistic or Baptist or Episcopal neighbors; and, when pushed to a statement, they have too often made it with an air of apology to their more numerous, and, as it were, ecclesiastically more fortunate Orthodox brethren, and, of late, with attempts rather to show the points of union than of divergence between their own and the current theological beliefs: hence liberal Christians have been charged, and I think to a considerable extent justly, with denominational timidity, coldness, want of zeal, want of faith in their own views, with half-belief or no belief. A part of this denominational *non-action* is doubtless a healthy re-action against the offensive over-zeal of other denominations; for the methods of proselyting adopted by the Christian Church generally, have been of the Pharisaic kind so witheringly denounced by Jesus, and so distasteful to every mind that keeps its native integrity, and so far removed from the inviting charity of the gospel: and a part of it comes from a faith larger than that which merely grasps denominational methods of action, —

from a faith that comprehends how liberal views of religion are evolved from the very education and progress of man; how science and learning and literature are the great proselyters of the liberal Church; and how truth, calmly and patiently trusted to these agencies, ever comes uppermost at last. This latter is a grand faith to have, indeed; and I glory in the fact, that we who are gathered here, hold religious opinions that cannot be subverted by the advance of learning, nor by the utmost progress of science, but can only be helped and substantiated thereby, as by every thing that improves and elevates and ennobles humanity. Still, such a faith does not excuse us from personal or denominational activity. Nay, does it not put all the more upon us? Does it not call us to use, and co-operate with, these mighty agencies which Providence offers to our hands? When the soil is thus prepared for us, shall we not sow the seed? scatter broadcast the enlightened word? send out the religious truth that our agents — science and literature — have opened the way for? make the application that learning demands to theological doctrines, and so harmonize man's views of God and the world and humanity, and turn these vast agencies of human progress to spiritual uses, instead of leaving them to serve merely the material ends of civilization? It is just here, indeed, that personal effort is to be added to the great impersonal agencies through which God operates in the education of the human race, in order fully to complete his design. We are not to anticipate, not to run before, neither to fall behind, but faithfully to use the providential ways that are laid for us.

Now, I think that liberal Christians may well inquire, whether they have always done, to the full extent of duty, this part of their work; whether they have sowed the seed as fast as the soil has been prepared; whether, as

the pioneer sect, they have kept pace with the crying wants of Christendom, and really led the world in religious things as fast as it was ready to be led; whether they have set forth, with sufficient attractions and warmth of hospitable invitation, the simple nobility of their belief in the fatherhood of God, and the sonship of man; whether they have opened folds of faith fast enough to gather the weary, the wandering, the unsatisfied, the shelterless ones, who were being cast out of the narrow folds of their old theologies, or were leaving them because the shepherd of their souls was no longer there; whether they have saved all the souls they might have saved from dark scepticism, from drear atheism, and from material, godless lives, by leading them away from the irrational creeds that perplexed them, to enlightened views of religion, and to founts of living inspiration; whether, in fine, they have been faithful messengers of God to the hungry and thirsty and creed-sick, but yearning world, for the grand, uplifting, saving truths committed to their charge.

However these questions must be answered as to the past, a call for associated effort comes to liberal Christians now, so clear that it cannot be passed by unheeded. This vast civil war, which still, after nearly four years of terrible conflict, divides, distracts, agonizes, and in so many ways desolates the country, is also its regenerator. By these mortal throes, the old hermaphrodite nation — half freedom, half slavery; half republic, half despotism — is dying; and a new nation is being born, whose soul is to be universal liberty, — liberty not only of limb, of property, of choice of rulers, but liberty of thought, of conscience, of spirit, — liberty not only in government, but in religion. Not more surely is a reconstruction coming in the polity and basal ideas of States, than that there is to be a reconstruction of the Church and religious ideas of the country.

The war is God's great school for educating the nation; and not more surely is he bringing it up to higher views of political morality, and to juster forms of government, than that he is educating it for the reception of more ennobling religious truths. Most emphatically is the war a school for liberal ideas. It is God's ploughshare, breaking up the soil of this new continent, and preparing it for the richest growths of government and art and religion. It is ploughing right through old theologies and churches; it is furrowing out many an absurdity of creed, many an ecclesiastic stone of stumbling; it is overturning venerable religious forms; it is burying out of sight ancient landmarks of doctrine; it is ploughing straight into the hearts of men; it is *subsoiling*, — cutting through all surfaces and shams and shallow institutions and beliefs, and going down to the hard pan of the nation, and turning up the rich, mellow soil of humanity.

This, then, is the time to sow the seed of the religion of humanity, — the religion that embraces the most rational and progressive thought, and the highest faith in God, and the utmost love toward man, and the most universal organization of philanthropy. And liberal Christians will be false to their providential position, and faithless to the mission with which they are charged, if they neglect this call, and suffer these opportunities of labor that are being offered to their hands, to pass by unimproved.

This demand of which I am speaking is not only in the army, but it is general: it is throughout the country; and it comes from the extraordinary mental and moral activity which the war has produced. Never was there so great or so healthy excitement of thought in the country as now; and never did the people do so much thinking for themselves, and trust so little of it to leaders. Let me touch briefly upon some of the phases of this activity, and

so exhibit the primary sources whence springs the demand for liberal religious ideas. And, —

First, the intellectual activity. The war has stood, in some sort, in the place of a liberal education to the people: it has been their four years' course in college, bringing them many of the practical advantages of college, without its scholastic evils. Hardly a soldier has come out, or will come out, of this war, — not one of those who do their duty in the army, and escape falling a prey to its vices, — who will not be, for this experience, a larger-minded and broader and better-gifted man all his days, than he would have been without it; more intelligent, more capable of thought and conversation, quicker at comprehension, apter at practical expedients, and better qualified for all the duties of citizenship and life. Just so it is, though it may be in a less degree, in the homes, where thought of private business and family needs and pleasures has given place, in part, to thought for the wants and salvation of the republic. The war will leave the intellect of the nation more alive and fruitful than it has ever been before. The people are at school. They may learn little Latin or Greek; they may not become versed in the Church Fathers or in the philosophy of the schoolmen: but they are learning what will stand them better in the stress and strain of democratic life, — a good deal of geography and political economy, — and are becoming practically versed in the political principles of the Fathers of the Republic, and in the inductive philosophy which rests on observation and experience. The geography of the country was never so much studied as now. Every house has its map, and the newspapers are text-books in geographical and statistical knowledge. Never were the resources of the country, agricultural, mineral, mechanical, financial, so well-known as now. Every soldier is a traveller, and gets something

of the culture that travel gives. He sees, in truer proportions, the relation between his own little village or town and the whole country, and understands better how the different sections depend upon each other. Sherman's army will never forget the kind of crops that Tennessee and Georgia produce: they will know hereafter, as no other school could teach them, the soil, the climate, the productions, the situation of towns, capacity of rivers, the mountain-ranges and gaps, in all those Southern latitudes of our domain. I found soldiers, privates in the ranks, in camp at Alexandria, studying the agricultural and census reports published by the Government, — those huge congressional books, that, to most people, look so formidable and dry; they were looking up the statistics for North Carolina and Louisiana. They had been in those States as soldiers, they said; and they didn't know but that, when the war was over, they might want to go to live in one of them; and they were comparing the attractions that the two States held out. And aside from this knowledge of the capacities and resources of the country, which the war is making so general, the people are being educated, as no people ever were before, in the deepest questions of finance and politics, in the inventive arts, and in the true philosophy of government and social life. All these questions here are given to the people. They are thought on by soldiers in the field and by their families at home; and the result is, that the war produces, and will leave, a more general intellectual activity than any nation has ever known.

Now, this intellectual activity and progress will demand, and must have, in order to save it for the highest uses of humanity, a corresponding advance in religious thought. The people that are thus learning in matters of soil, and political economy and government, will be inquiring also

into matters of church and theology; and woe to Orthodoxy as soon as inquiry begins, as soon as thought is unchained! Calvinism cannot stand against men who have got so far as scientifically to study the census. Bishop Colenso has been showing that. Progress, to be healthy, must be symmetrical. Mind, heart, and soul must be educated together; and therefore it is true, that, once teach the alphabet, liberal ideas in religion must follow in course. In the intellectual activity of the times are the germs of a new *Reformation*, if they are only properly provided for and developed. Many an Orthodox father and mother, trained in the faith of the Westminster Catechism, as they trace on the map, by the evening fireside, to their younger children, the path of their hero-boy, as he marches through the country with the victorious armies of Grant or Sherman or Sheridan, or goes down the Mississippi, or round the coast, under the gallant Farragut or the immortal Foote, are marking the pathway, though they little think it, by which a free theology will advance to the ecclesiastical deliverance of the land, and along which liberal churches will spring up to teach, no scholastic doctrines of the middle ages, but the living gospel of humanity, — love to God and man.

Again: in the moral progress which the war has brought, we find another reason of the general demand for more liberal views of religion. Those principles of equity and brotherhood and mercy, which have been household words among liberal Christians, and which they have always cherished as the essence of practical religion, are now becoming household words in the nation, and operative principles in the political life of the country; and people are wanting to learn something more of the theological faith in which this reverence for justice and these practical humanities have so long been nursed: they want to know

the belief of the sect whose pulpits, with so little change of practice or purpose, become ready bulwarks of loyalty and freedom, and out of whose churches grow so naturally and logically Soldiers' Aid Societies and Freedmen's Aid Societies and Sanitary Commissions; — not, of course, that it is to be by any means boasted that all this moral and humane activity of the time originated in, or is sustained by, the Unitarian denomination, or belongs exclusively to any sect: it is of the people, and to the people belongs the credit; yet the Unitarian denomination may justly claim that this moral and humane work of the war was more in the line of their accustomed preaching and action, and so came to them more directly and logically than to any other sect.

But the great historic landmark that is to show the moral progress of this epoch is the removal of slavery. That curse of the nation, it is now clear, is soon to be utterly abolished. Our armies are cutting it down before them with their swift swords, and voting it down behind them. Between the ballot and the bullet, little, if any thing, will be left of this barbarous iniquity, when the war shall end. And it is particularly in the removal of slavery, that the war is opening the way for the spread of liberal theology. Slavery and liberal Christianity never could harmonize. Hitherto, slavery has stood as a Chinese wall, barricading almost every ingress of Unitarianism south of Mason and Dixon's line. The atmosphere of slavery was too foul and pestilential for the pure preaching of the gospel of love to God and man. I glory in the historical facts, that, so long as slavery has been dominant in the Southern States, Unitarianism has scarcely gained a foothold in them all, and that not one Unitarian minister went with the slaveholders' Rebellion. Liberal Christianity can endure contempt and persecution and oppression; but it

cannot be the oppressor, or join hands with him. It is only along the border, where the free air of the North blows over, that a few liberal societies have been able to keep their existence; and these have all proved strongholds of loyalty and liberty. But farther down, beyond the lines of Rebellion, no Unitarian minister has been able to breathe since the war began. The liberal society in Charleston, for two or three years before secession came, was in want of a minister, and, to the credit of Unitarianism, kept a standing notice to that effect, because no man could be found, willing to be permanently gagged on the subject of slavery. The society in New Orleans found a more compliant man; but even he could not rebel for slavery, and left for the North, when secession came. Other attempts at liberal societies, as at Savannah, Mobile, and other points, were long since extinguished. But now all this is to be changed. Slavery removed, the one barrier is gone that has stood insurmountable against the spread of liberal Christianity in the South. Thorough antislavery always brings with it freedom of thought in religious matters. And not more surely is the abolition of this national curse to bring Northern industry and enterprise into Southern fields, than it will carry into Southern towns and villages free churches and a free theology. Already we hear the call. As I write, my eye falls upon a newspaper; and I see there an appeal from Memphis for liberal books to help a few earnest people in starting a liberal Sunday school: *there* is the beginning of a liberal Church. There is the nucleus of a free society in Nashville. Alexandria wants liberal preaching. The society in New Orleans wants to be reconstructed on the new basis of freedom on which the State is reconstructed; and soon, doubtless, — it is certainly not beyond hope, — we shall hear that even Charleston is ready for the gospel of liberty. And before

very long, from all parts of the South, the cry will come to us, "Come over, and help us, — help us in the regeneration and rehabilitation of our institutions of State and Church and social life."

Still again, in the increased spiritual activity which the war has caused, are the people drawn nearer to the liberal faith. The hearts and souls of this people have been stirred as they have not been stirred since the days of the Revolution. They have been brought face to face with the deepest and most solemn questions of life; with calls for endurance, for moral heroism, for patience, for the costliest sacrifices; with sorrows, and desolations, and agonies unutterable; with events and experiences that strip off all the theological and ecclesiastical wrappings of tradition, and lay the soul bare before God, with terrible yearnings to find him himself, and with wrestling inquiries into his laws and providence and methods of moral government. The law of moral retribution; the inevitable logic that binds iniquity and suffering together, making the suffering not an arbitrary punishment, but merciful redemption; the infinite beneficence that evolves good even out of our sins; the wondrous spiritual glory which streams through the homes and hearts that the fierce strife of battle has desolated; the value of life; the meaning of death, — these are the high themes in which this people are being taught: and the stern, searching experience of the time is bringing them by thousands towards the interpretations that the theology of liberal Christians has always given on these subjects. I was surprised to find how much the soldiers were thinking on these things; how generally and understandingly they came to put honor and moral courage, and fidelity to truth and justice, as infinitely above this little life of earth and the body, and the common doctrines of the creeds; and into what a

grand, self-forgetting, self-abandoning trust in God they grew; how rationally and calmly they regarded the issues of battle; and with what childlike faith they looked upon death, or met it, when the pale messenger, through wounds or sickness, came to them. Take, as an illustration of what the war is doing towards breaking up old creeds, this single matter of death. We who have been brought up with liberal ideas concerning death and eternity can hardly conceive with what awful intensity those who have been brought up with Calvinistic ideas on these subjects are now pushed to a reconsideration of them. The question which the bitter conflict of war forces home upon the soldier thus educated is: Do these comrades of mine, standing bravely at their perilous duty by my side, and falling bravely, by hundreds, beneath the deadly storm of battle, go from the hard-fought and conquered flames of the battle-field, to flames of eternal woe, even if they have not been "prepared" in just the way that the minister at home used to tell us of? — even if they still had some sins here and there clinging to them, and no baptismal waters had touched them, and no consecrating words of prayer or communion had been said over them? Is there not some kind of atonement, broader than that of the old theologies, and holding more of God's infinite tenderness, by which, in some way, a man's sins can be washed from him by his own blood poured out for country and for truth, and only his virtues — his single virtue perhaps — survive in the memory of men, or go up for judgment to God? Never shall I forget the death I witnessed of a wounded man who was brought in to Port Royal, on the Rappahannock, with a long train of wounded heroes from the bloody fields of Spottsylvania, — a noble, intelligent, earnest-looking man. The surgeon told me that his wound was such that he could live but a short time, and that it

would be well to break the fact of his condition to him. I did so, though there seemed to be little need, and asked if there was any thing I could do for him. Without the least agitation, and in tones already touched with death, he replied, "I am content, if that is to be my lot, — it is sooner or later the lot of us all. I need not have come to this war; but I came to do my duty, and have done it as best I could. I had a little property at home, and a wife and children whom I love. Write to my wife when I am dead; tell her to trust in God, and do the best she can for the children. If you will do this for me, I will thank you. This is all you can do for me, I believe. Help now the others who can still be helped." There was nothing about trusting in any atoning sacrifice; not a word about Christ, his name was not even mentioned; there were none of the common theological phrases by which men are taught to die in an evangelical manner: yet no one of his many comrades around, who saw that man die, whatever their ecclesiastical training had been, but felt, as I did, that his soul was redeemed and saved, before man and God. I remember another death, — the death of a Vermont boy, only eighteen years old, just in the flush of youthful health and hopes. He had a dreadful wound through the lungs, and his sufferings were fearful to behold, — his life was slowly but surely ebbing away. At first he did not like to think of dying there. He wanted to get home to die; but soon even this reluctance passed away. He never had prayed much, he said, and didn't know as he knew how, yet he felt as if he wanted to now. I repeated a few words of encouragement to him; and, by and by, his tongue seemed loosed, and his voice strangely strengthened, and he poured out a most touching prayer: utterly forgetting himself, his sufferings, his dying condition, he prayed only for God's blessing upon his mother, his home, and his

fellow-soldiers. He forgot, if he had ever known, the common ecclesiastic forms of prayer. It did not occur to him, in the exigencies of that hour, that his prayer should go up in the name of any mediator; but, in direct and simple words, he uttered his petition to God, as to a Father, for those that were nearest and dearest to him: and there was not a soldier in that silent tent, who did not feel that the Infinite Paternal Love was very near to answer, caring for them, and for their homes, and for all the dear ones far away.

Now, these scenes, though not, of course, of common occurrence in just these phases, yet were not exceptional at all in the main fact they testify to, — the calm and quiet and trusting attitude of spirit with which death is met by the soldiers, both on the field and in the hospital. In my experience in the army, I do not remember an exception to this brave and beautiful serenity in the presence of death. And it is impossible but that such experiences as these should lead the soldier, and lead his friends at home, to seek a different solution of the problems of death and eternity than the old theologies give; and they *are* seeking it. And in the wake of this inquiry follow many others, going through the whole range of the spiritual themes I have mentioned. And what other theology is there that can satisfactorily answer these inquiries, when once they begin, but that of liberal Christianity?

Thus in the intellectual and moral and spiritual activity of the times do we find the ground of the new demand for liberal ideas in religion. Shall we not hear the appeal? Shall we not hasten to answer it with all the means in our power? Even though we believe that the demand of itself will somehow bring the ideas, yet shall we not, as God's servants, with proud alacrity take the places which his providence so plainly assigns us in the

political and moral and spiritual regeneration of American society and life?

I have said that this is the time to sow the seed of the religion of humanity. But the figure may be changed. The seed, in great measure, is already sown; and, under the fructifying influences of the times, has sprung up to a plenteous harvest. Events have sown it; God has sown it. The new thought is already here. What is needed is, that it should be devoutly and spiritually trained. The new faith is already here. What it wants is to be recognized and welcomed and housed. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

"NEW OCCASIONS TEACH NEW DUTIES."

"The hour cometh, and now is."

THE present Rebellion is producing unlooked-for results in all quarters. No one would have anticipated that new fields of religious action would be opened, and calls for new truth made. Such, however, is the case. The human mind was never more active on all subjects, civil, social, scientific, religious. Aroused to action by the roll of the drum and the blast of the trumpet, the mind of the whole nation has been quickened as never before. The question becomes an imperative and vital one for Christian men to answer, whether they will respond to the new calls or not.

Unitarians are not propagandists in the usual sense of that word. The whole genius of our body is against it.

We never have been disposed to thrust ourselves upon the notice of any man or any community. Indeed, if we are guilty of any error, it is this, that we have been slow to act when our aid has been sought, and slow to hear when a cry for help has come to us. Our fear of sectarianism has often, if not always, restrained us from doing what duty required; what our position, our ability, our opportunity, demanded of us. We are proposing no offensive propagandism now. We only desire to do promptly and well the work which is demanded of us in the providence of God. Never was that work so large, so urgent, as at this hour.

To show that we have no desire to send either preachers or publications where they are not called for in one or another manner, we would state, that we are receiving letters from men in the army who are entire strangers to us, quotations from which will be found in another part of the "Journal," asking for our publications and chaplains; and from societies, asking for preachers. We need money to provide both. To send publications to these petitioners, to provide pastors for these churches, is surely no offensive work of propagandism. And this is the kind of work we are most urgently called upon to do.

We are not disposed to sharply criticise this over-fastidious spirit which has restrained us from enjoying the luxury of doing all the good we could have done. It springs from one of the most desirable and lovely traits of character. It abounds most, other things being equal, in persons of tender sensibility and modesty, of refinement and regard for others' feelings, opinions, and tastes. But, like other good qualities of mind and heart, it may be overworked, or, perhaps we had better say, over-indulged.

Starting in vindication of the rights of conscience and of free investigation, we have been tremulously fearful

we should be false to ourselves and wrong others, if we announced our belief in tones of confidence, and defended it with words of courage. We are not disposed to be severely critical of this state of mind. It is certainly courteous to treat the opinions and methods of other good Christian men with respect. To be courteous is a Christian grace of which no one need be ashamed. We have been excessively so. We have been at times discourteously so. Sometimes we have appeared, to those whose feelings and opinions we would treat with respect, as sycophantic, not courteous, — a trait of character as repulsive to others as it is dishonorable to ourselves.

But the most marked trait of our denominational character, springing from those we have already named legitimately, is our inactivity in the work of spreading and establishing our views of the doctrine and spirit of Christianity. We would not do that work in perpetual conflict with other sects, whose ardor, if not their uncharitableness, made it necessary for us to adopt measures and perform acts which were no less in contradiction to our opinions than offensive to our tastes. We have, therefore, kept still. We have waited for a way to open; we have not attempted to open a way.

Accepting, then, our past action or inaction as a thing easily accounted for, and on grounds which can be discreditable only from the excessive influence of good designs and wishes, — though we must confess that we believe we have erred in both, — we have no more any such reason or excuse for inactivity. The way is now open before us. The activity of the human mind on all subjects of the highest interest was never greater than it is to-day. The appetite for truth is keen and clamorous. Fifty thousand men in our hospitals are at school, devoting their days of convalescence to reading, obtaining knowledge

which they would not otherwise have obtained, gaining new views of truth on all subjects, especially on such as pertain to human rights, duties, destiny. Liberty, especially, is the great theme. There are half a million of soldiers, most of them voters, who may be said to hold the destinies of the country in their hands, who are asking, to-day, as they never asked before, what the rights and duties of men are. We believe that no just views of these rights and duties can be obtained, except from the gospel of Christ Jesus rightly interpreted. This right interpretation we profess to have more nearly attained than any other body of Christians. We, therefore, *should* wish, — if we do not now cherish such a wish, — we should wish to spread this interpretation of Christ's truth. We can now do it, without conflict, strife, ill-will, as we confidently believe.

Nor among the soldiers only. Every foot of soil redeemed from the darkness and cruelty of oppression is open to us; and ten thousand hearts would receive our large, generous, reasonable views of religion, and the charitable spirit in which they are held and diffused, with deepest gratitude. As we write, we are addressed, in most earnest words, on the subject of sending out preachers and building up new societies.

There is no lack of generosity among us. We are a charitable people by nature and culture: we give with a Christ-like abundance for all objects which commend themselves to our minds as worthy. The refugees, the freedmen, the Sanitary Commission, the soldiers' homes, the relief associations, the starving and naked in our Southern cities, receive not only of our abundance but of our comforts. We rejoice to spare and share; and our most earnest prayer is, that God would give us more, that we might give more abundantly. We are ready to do good;

we love to do good; we almost cry, "Who will show us any good?" that our opportunities may be multiplied.

But, brethren, are not our religious hopes, beliefs, spirit, as precious and as necessary as bread? Are not the garments of salvation which our views of Christianity furnish as necessary as those which cover the body? Would we part with them at any price? Why, then, in the Master's dear name, should we not send them to those who are naked and hungry?

We are not so foolish as to suppose that every one of the destitute feels this need: we do not suppose that every man, woman, and child is stretching out hands, like passengers on board a sinking ship, that we may deliver them. Not at all. But there are thousands and tens of thousands who are watching for relief to their troubled minds, for consolation to their aching hearts, as the sick watch for the morning. These we would help, would rescue.

And those who know not what they need, who are anxious, dissatisfied, doubting, hesitating, oppressed with the emptiness of present opinions, yet not knowing where there are other or better, — those we would deliver from the bondage of terror and despair to the liberty wherewith Christ makes free. Perhaps this class is most to be pitied. It is large, and now increasing. As we have said, when men's minds are deeply moved on any subject, every thing seems new and fresh to them. And, when the dearest rights of men are in question, the subject of man's relation to his Maker becomes absorbing and imperative. New questions are started; new difficulties are raised; new answers are demanded; old things pass away; all things become new. There is demand for the strongest utterance of the most vital truths which relate to life and death and futurity. There is need of the most emphatic and fervent annunciation and support of the great principles

of duty revealed in the gospel. What a glorious blessing would it be to the minds on whom a new light is rising, in many parts of our country, to be guided, instructed, confirmed, by such words as Channing's! How the nerves would thrill, the eye glow, in the presence of such instruction and encouragement! How would Ware and Greenwood and Dewey and Walker and the Peabodys speak to them in their sad groping after truth and consolation!

We wish to send the printed words of these wise and fervent men — in whose presence all darkness disappears — to these inquiring, yearning souls. Would that we could send the lips that spake them! We are confident that no views of religion would be so acceptable to the redeemed and disinthralled as ours. We are filled with an assurance that we shall not be disappointed in our endeavors to be messengers of blessing to these longing, unsatisfied hearts.

THE JOURNAL OF A CANDIDATE.

(Continued.)

CAMBRIDGE, March 8, 1864.

YESTERDAY I went to Boston to meet a fellow-candidate, who had agreed to tell me all about his old parish, which is still vacant. He had been talking with some of the "outs" of other denominations, and had learned that their trials are very much like ours, for they are just as severely criticised and as poorly paid. It was somewhat comforting to hear him sum up with a blithe conclusion, that Orthodox human nature, and Baptist human nature and Unitarian human nature, are all pretty much the same

in these respects. By way of analogy, he went on to say that George P. Marsh made a collection of weeds in the wheat-fields of Upper Egypt, and another in the gardens on the Bosphorus; and nearly all were identical with those weeds which grow under the same conditions in New England.

As we were walking along Bromfield Street, —— burst into laughter much too boisterous for the approved clerical chuckle or gurgle; and, finding himself utterly unable to speak, he pointed with his finger at some lofty object across the way. Looking up, I saw that at No. 21, right over the windows of the room where once our candidates "most did congregate," there is a large sign with the inscription "Overseers of the Poor." We agreed that the past and present uses of the building made a capital instance of "a distinction without a difference." As we were hungry, we went into an eating-house close by, where I called for bread and butter, and he demanded baked apple-pudding. By my dividing my "dinner" with him, and his sharing his "dessert" with me, we fared sumptuously, without spending more than a dime apiece.

THE CITY OF ——, March 12, 1864.

Here I am at last, after a long and most wearisome journey. The people of the vacant parish in this town are notorious for their ambitious hopes, and I hardly expect to please them; but, as it was my first chance to see something of the country, I came to avoid running the risk of the loss and discredit of more unemployed Sundays.

My "home" is at a grand stone palace, the residence of a modern millionnaire; and the style is oppressive, to say the least. Mrs. —— appeared, at breakfast served so late that I was ravenous with hunger, in what Mary would consider full dress. Mr. —— is a short chunky

man, with a coarse face, and wears the largest diamond pin that I ever saw. A rich satin vest affords a fine foreground for the massive symbol. His talk is the most unspiritual that can be imagined; and I wondered what interest he could take in a Christian Church, until he told me, in his swaggering way, that he is president of no less than three petroleum companies, which made me ask myself if he could possibly be Thomson's "oily man of God." He cannot be, however; for that man is dead by this time, and this man of oil expressed some distrust of Providence, because a violent storm had half spoiled a superb party which he had given the week before. He bears a great resemblance to the celebrated Mr. Twiggs, who "thought it strange that a man of his property should not have a fine day for his fête."

SUNDAY NIGHT, March 13, 1864.

This has been a queer Sabbath. It was with difficulty that I got from the breakfast table in time for morning service at the church; and they have only one service here, unless some such ecclesiastical Drummond Light as Dr. ——, or Dr. ——, is to officiate. Of course, as the carriage had to return for them, the family were a little late in entering one of the best pews in the broad aisle, from which Mr. —— looked up at me with proprietary glances, while rubbing his chin with the gold-headed cane which cost $250, and could now be sold for $550, as he told me yesterday. I saw at once that he was displeased, but could not guess the reason then. As we rode home, Mr. ——, who had dictated one of the hymns, which was not very appropriate, because "the choir have a splendid tune for it," asked, "How did you like the singing?" When I replied, "It was very fine," he added, "It ought to be; for it costs some of us $1,900 a year. If our choir is

not the best in the city, it is as fine as money can make it."

Other company had been invited to dinner; and we waited for it in the great parlor, which needed only a certain jarring to cause us to fancy ourselves on board the "Metropolis" or "Commonwealth," in all the primitive lustre of so magnificent a boat. Mr. —— read to us a letter which he had just received from one of the leaders of our denomination, full of compliments to his munificence, and hints with reference to the brilliancy of the talents which such a pulpit should command. As I listened, I thought, but did not dare to say, "The learned pate ducks to the golden fool."

Dinner was the great event of this day. I have read somewhere, that "Timachidas of Rhodes wrote a poem on good eating, in eleven books; and another ancient writer, after chanting an eulogium of the kettle, comes, nevertheless, to the conclusion that superior merit belongs to the frying-pan." If Mr. —— has any "favorite authors," concerning which I have my honest doubts, these volumes should be added to the brief list. One of my neighbors, of whom our host had whispered with unction, "He is good for half a million," inquired if I had noticed Mrs. ——'s voice at church; declaring that she could not be beat in her singing of the "Glorying Excelsior." The general talk was of oil and gold, with a few comments on "A No. 1 preachers," out of respect to me, and to the day, I presume.

This evening, Mr. —— took a cigar, after his guests had gone, and, asking me if I was open to conviction, went on to give me suggestions about how I might rise in my profession. He said that he had succeeded in life, and he wished me to succeed. In the first place, I must wear a gown. He was shocked to see me without one this morning, looking as much like a shoemaker as a minister. And

I must be more select in my language, giving up the use of such expressions as "niggerly" economy, which had offended his taste. Although I have no patience with the circumlocution of the Italians who call poisoning "a mode of facilitating death," — having indeed entire faith in the injunction, "Call a spade a spade, and not a well-known oblong instrument of manual-industry," — I was so far from receiving this rebuke with gratitude, that I turned upon Mr. ——, and said, "Have you never heard of the word *niggardly*, which is used by the most elegant writers, and was used by me to-day?" He confessed that it was a new word to him, but was not half so much ashamed as he ought to have been; for he proceeded to tell me that I should "write several sermons ahead, on some rainy day, so as always to have a good stock on hand." I am sorry that I am so thin-skinned; for my indignation on account of these volunteered criticisms will not let me sleep, and therefore I have written more than usual.

MALDEN, March 19, 1864.

On my way back from the city of ——, I stopped at W—— where my first errand was at a bookstore. I bought a spelling-book, which I have a quarter of a mind to mail to the petroleum president; and then made my way to Mary and the children. All along the village street, I was greeted warmly, and had so many inquiries to give and take, that my wife, having heard the train pass by, had given me up. She was at the dinner-table with Robbie when I rushed in. It is a pity that I was behind time; for Mary had held the baby at the window until her arms ached, and Robbie had kept watch for an hour at the front-gate. But all this was soon forgotten in our joy.

After we had been happy for an hour, a cloud came over Mary's face, and she told me there was a man at the hotel,

who had offered $1,600 for our house, if he could have it at once. This was what we had hoped and feared, too; for we loved the spot, and the baby was born there. I remembered well how one night, when we were fairly settled in this snug home, in blissful ignorance of impending parish troubles, Mary quoted the lines which have proved so prophetic:—

> "How joy fulfilled
> Makes the heart tremble! Now no change can come,
> That is not to be feared."

It is a sad thing to be homeless; but as I shall need some of the purchase-money of the house to make up the deficiencies of my income this year, when there is so much travelling, such slender wages, and no wedding-fees and presents from parishioners, I feel that we are forced to sell while a chance is presented. To be sure, the offer is just what the place cost me; and now the same money will not go more than half as far as it would have gone at the time that we invested the whole of Mary's patrimony in this way; but we must "make our destiny our choice." So I made a busy week of it, signing a deed, selling some of our furniture, storing the rest, and bringing my family right down here, where I think I have secured a cheap boarding-place at the house of an energetic spinster.

MALDEN, March 21, 1864.

Yesterday I was at a country-town where I was left to the tender mercies of a tavern-keeper. It was a dreary day, and nobody called on me or spoke to me after church. At breakfast I did not see a human being. The bell was rung, and when I reached the dining-room, which was quite small and dingy, I found my tea poured out, and a few hot dishes steaming away; but no servant or landlady. It was the next thing to an enchanted

castle! Having the same experience at noon, I took it for granted that I was the only guest at the house; which was the case. Left to myself so severely, I walked round the village after the second service, facing a wind as bleak as my reception, and spent the rest of the afternoon and the evening in reading the Bible to the extent of sixty chapters. The tavern copy of the Scriptures had the Apocrypha, wherein I read the whole of the book of the Maccabees, admiring more than ever the noble story of Eleazer in the sixth chapter of the second book. Came back here this noon, and found Mary in tears. She misses the freedom of her own home. Besides, our landlady is a little *too* economical, making just enough biscuits to go around; so that, if Robbie is blest with a better appetite than usual, — an accident which may happen almost any day to a growing boy, — there is certain trouble in the commissary department. Our room depends upon the furnace for heat; and, as the fire is allowed to go out regularly at 9 P.M., we have to retire at that time, whether we are sleepy or not. Then Miss —— insists upon securing an abundance of milk for her cats, even if our children are kept on short allowance of the desirable fluid; which is not in harmony with Mary's notion of precedence. As my wife's motto is the spirited one, "I will wear no chain, even were it formed of perfume, and welded by moonbeams," I do not like to have her under the sway of this sordid woman; but this is the cheapest place, and cheapness covers a multitude of meannesses just now.

MALDEN, April 5, 1864.

Have preached at —— for two Sundays. Day before yesterday there was an informal vote, and I had six majority. They have paid a salary of $900, but some of the people are in favor of reducing it $100 at this season of

double prices. Another difficulty is, that one of the richest men thinks that I pray too often for the country. Yet I rejoice to know that I shall soon have a call to consider. When I resigned at W——, I took real delight in being free from responsibility, quoting to Mary this passage from Charles Lamb, — a writer that my wife charges me with reading to the neglect of my commentaries, — "Hang work! I wish that all the year were holiday; I am sure that indolence, — indefeasible indolence, — is the true state of man, and business the invention of the old teaser, whose interference doomed Adam to an apron, and set him a hoeing." But I soon wearied of this freedom from labor. It breaks up a man's habits of study, unfits him for vigorous composition, and lowers his spiritual tone. I think I should become completely "demoralized" in a year or two of such a lazy and desultory existence.

(To be continued.)

OUR WORK IN THE ARMY.

It is proposed that the Committee on Army Work shall, from time to time, make known to the friends of our cause the evidences that this work is needed, and is accomplishing results. We believe that this can be done in no more satisfactory way than by giving extracts from letters received, with only such comments as may be necessary to make the letters understood.

I. It will be remembered that a request was made to pastors and others, that they would send us the names of persons in the army likely to welcome our publications. To those whose names have been given, we have sent our papers and tracts, accompanied by a circular asking for

an acknowledgment, in case the paper, &c., was welcome, and inviting the individual to co-operate with us in our work. The following is a specimen of many letters we have received in reply: "Believe me, sir, it was received with a hearty welcome; and any reading matter which you may see fit to forward me, either for distribution or my own use, will be very gratefully received." These letters not only prove to us that the papers sent are received, but their tone makes us wish that our list of such names may be largely increased.

II. In various ways, we have secured a list, which is constantly increasing, of persons whose position, and whose interest in the cause, make them helpers to us on a larger scale. Some of them are ready to distribute much more than it is now in our power to send. The following extracts may serve as specimens of letters received from such as these:—

"It is quite time that I should give you some account of myself. The 'Army Tracts' are a *great success.* I am convinced that the 'boys' read them eagerly and attentively. They have told me repeatedly, that *such* tracts were 'just the thing,' 'first-rate,' 'splendid,' &c. A Methodist chaplain gave them the most unqualified praise, and bade me God-speed in distributing them through his hospital."

Another writes: "The papers are liked very much, and they are a kind that have never found their way here before. I know of many here who like a liberal Christianity.... Please accept my sincere thanks on behalf of the soldiers in our hospital."

A chaplain writes: "I was glad to get your note. It was pleasant to have a friendly greeting from a brother minister. It was pleasant also to be assured, that our noble Unitarian Association has not forgotten those who

are rejoiced to be helped in their labors in the army. You tell me you have sent ten copies each of the 'Register' and 'Inquirer.' Thank you, thank you *with all my heart.* The single copy I have from home has gone as far as it could be made to go, and what you send will help to satisfy an eager need. The 'tracts' of which you speak will be most welcome. . . . I can easily dispose of from one to two hundred every week."

Another says: "I have had the pleasure of distributing a portion of the 'Registers' which have been sent by you. These papers have been read with interest, and often with avidity. I find that the men are surfeited with the 'Evangelical' tracts; and they eagerly recognize the difference between our papers and tracts, and those distributed by the Christian Commission. There is a grand opening for the Unitarians in this army."

Another: . . . "I have taken pains to watch the effect, and believe they were not thrown away. . . . I think and I know that no field on this earth is riper for the harvest. . . . I could dispose of a large box of books and papers at once, if I had them. . . . I am glad the Association is making a new effort on a larger scale, and only wish I were prepared to put my shoulder to the wheel. I know that to us young men are being intrusted the most glorious opportunities, that the new civilization is dawning upon us, and truth invites us to share new triumphs. Send men to the armies, to the hospitals, through all the land, until the doctrines of the fatherhood of God and brotherhood of man do not need explanation and defence at every corner, — until the name 'Unitarian' is no longer to strangers a synonyme for coldness and unspirituality, as it certainly is now. The country only waits to be assured that we have good warm hearts and willing hands."

A lady, engaged in benevolent work in connection with

hospitals, acknowledges the receipt of a letter promising our reading matter if she desired it, and says: . . . "Finally, I thank you, more than you would think, for I am weary with struggling against physical and moral wrong; and every offered help is like the coming of re-enforcements upon a hardly contested field, — new life and strength and courage and hope to those already there."

More of such extracts might be given; but these are sufficient to show the estimate put upon our work by those who are in the best position to judge, and also the spirit of those upon whose co-operation we depend.

III. Besides these letters from persons of our own faith, we have received several from persons of other denominations, to whom our principles are new, and who have been sufficiently attracted, by what they have seen of our publications, to write, asking for what we have to send. The limited space at our command will not allow us to quote much more, and we select from among such correspondence the following. It is from a letter written by the colonel of a colored regiment to the president of the Theological School at Cambridge, and by him referred to this Committee. We select this for a double reason, inasmuch as the attempt, on our part, to answer the request contained in it, has not yet been successful: —

"I have the honor to request that you will send me the name of an ordained minister who is suitable for, and will accept, the position of chaplain of this regiment. I want a young man in vigorous health, who will remain with the regiment; whose soul and heart are in the cause; and who has ability to interest an intelligent audience, and judgment to satisfy a congregation of uneducated negroes. The regiment needs a live man, who can conduct a school, who will look out for the physical and spiritual wants of the men. I believe that a theological school of the Uni-

tarian Society can furnish the best man for the position, and I therefore write to you," &c.

Certain things in the letter make it apparent that the writer is not himself identified with our denomination, nor much acquainted with it: but he is an earnest man, with his heart enlisted in a good cause; and he has imbibed the impression, — which is certainly working its way everywhere, and which we are called upon, with God's help, to justify, — that the Unitarian body is active and alive, and founded on principles which make it peculiarly fitted to carry on the Christian work of the present time.

The publications sent to the army by the Association are the "Christian Register," the "Christian Inquirer," the "Monthly Religious Magazine," the "Sunday-school Gazette," the "Army Tracts," the "Soldiers' Companion," and, where asked for, for hospital libraries, the bound volumes of their religious publications.

CHARLES LOWE,

Chairman of the Army Committee.

LETTER FROM REV. GEORGE W. HOSMER, D.D.,

Read at the Special Meeting of the American Unitarian Association.

DR. STEBBINS. BUFFALO, NOV. 8, 1864.

MY DEAR BROTHER, — I cannot be with you at Boston, as you desire, and as I had hoped: a course of Sunday evening lectures holds me. A lecture to be given at Rochester, the 8th inst., would compel me to leave in the midst of your meetings; and now I find that there is to be here, Wednesday next, a grand council of the Soldiers' Aid Societies of Western New York auxiliary to the United-States Sanitary Commission, and my help is needed.

I deeply regret these necessities that encompass me. I wish I could be with you, and, if possible, speak a definite word upon that

indefinite, because boundless subject, the West. Strange it seems, considering how great the West is in extent and interest, that I can remember when the West was first heard of. Ohio was the end of the world. Then, after many years, it was suggested that a field for liberal Christianity was opened to us; and our excellent brother, the Rev. Moses G. Thomas, was sent out to explore; and at the May meeting of this Association, thirty-five or thirty-six years ago, the *friendly* spy in this case, with huge clusters of Eshcol grapes, made report, — a spirited and sensible report: he had seen the goodly land, and the people that were gathering into it, and not terrible giants to be feared, but our own kith and kin mingling with friendly multitudes from every region under heaven. The report was encouraging, and led to some very strong talk. Yes: it led to more than talk. The very next year, missionaries were sent westward to Rochester and Lyons, N.Y.; and, I think, to Cincinnati and Louisville. Great hopes were entertained, beginnings were made; but somehow most of the missionaries got back again before long to what was more congenial to them in New England than the rude newness of the West. I have no severe words for the missionaries, nor for this Association, nor for the wealthy men who did not furnish means, nor for the New-England pastors who did not stir up their people to religious enterprise. For some reason, we did not fully use our opportunity: hopes have been disappointed.

I hear of some saying that all the West we have has cost us more than it is worth. Well, I do not think so; and the West that we have, shows what might have been done thirty years ago, — what may be done still. Take the society at San Francisco, and all that has been done there for Church and State. Take our two societies at St. Louis and Louisville; see what they are, and what they have done these past four years, — done for Christianity, — done for the welfare of Missouri and Kentucky, and for humanity. Our ministers and their people have led the best thought and purpose. These two societies alone have paid us ten times over for all that has been done in the West. Then look at Chicago, Milwaukee, Detroit, Cincinnati. Our ministers and their societies have been felt in these great centres of life, standing for the true gospel and for Christian civilization. We have done something to make the West loyal and true, patriotic and Christian. Would to God more had been done, — more young men prepared for the ministry, and more means freely given to open fields of useful labor!

But some have said, Why does the West, with all its growth and prosperity, ask aid for churches, colleges, theological schools? Millions of bushels of wheat out of the West are passing through Buffalo every year. Why does not the West pay her own way? The West is very young and new: it has fields to clear and fence, buildings to rear, stock to buy. Then to build and furnish cities with streets, churches, school-houses, gas, water, absorbs a world of wealth in the first fifty years. Then the necessary institutions of charity,—asylums for orphans, hospitals for the homeless sick, institutions for vagrant children and youth, almshouse, workhouse, prison, all are to be built, furnished, and carried on in the first years of young cities; and they who have lived in cities where eight generations have gone before, building up and making all things ready, have no idea what a drain comes upon the young cities of the West.

We know the West grows: its numerical centre is moving on every hour towards St. Louis (thirty years ago it was near Pittsburg), and wealth is accumulating; but it is rapidly absorbed into the means of material progress; and if you would have churches, colleges, theological schools there, help must be furnished to make the beginning.

Now is the time; we are approaching the end of this Rebellion; one-half our country will have been overturned, laid waste, utterly disorganized; but there will be freedom; may God grant it! freedom without slavery, and without the pride, idleness, and corruption which slavery brought with it to the white population. A new world is to be made in the South; new and better life to be organized; armies of beneficent workers, mechanics, farmers, merchants, teachers, preachers, must follow close upon the cannon and sword; armies to help raise the South out of the ruin it has brought upon itself. Never was such an opportunity opened to any people as now to the North and West, to work for human welfare and Christian civilization. Indeed, the North and West are working now, *terribly as they must;* but blood will cease to flow, glorious martyrs enough will have laid down their lives, and peaceful help will be required. Now is the time to prepare to render it. We must send intelligence and worth into the South from *our own homes, schools, colleges, churches, theological seminaries;* every school must be kept open and full; no college suffered to languish for lack of funds, and our churches should be all alive with the spirit of doing good.

There stands Antioch College, good buildings, admirably located

in the midst of the great State of Ohio, the land and buildings worth all and more than has been spent for them; but there must be endowment. There are no debts; but there must be endowment to make the college useful. If endowed and conducted as it is now in your power to have it, it will be ready to do for young men of the West what Washington University at St. Louis is preparing to do, and what Harvard has done for the young men of the East. Oh, what son of Old Harvard does not feel a solemn joy, when he reads her catalogue, to see that so many children have done nobly in our nation's struggle for life and freedom? Let Antioch be endowed, and become another *Alma Mater*, — may God grant, — not to rear sons to crush *another* Rebellion, but to build up the waste places caused by this, and give soundness and vigor to American life, North and South!

Meadville is doing well. I am happy to say, as I know you will be happy to hear, that this tree, in so large degree of your planting and nurture, is healthful and vigorous, and, as you know, it has borne much good and some rare fruit. But the Meadville School needs more endowment to support teachers, and more funds to assist young men in preparing for a profession that makes its incumbents poor. The Meadville catalogue has an array of teachers' names; but the most of them are only transient visitors, laborers of love, I hope, certainly without the taint of lucre: but the resident professors have hard work and small salaries, and before long there must be larger endowment; and I hope that this will be taken, both West and East, as forewarning notice, duly served.

Then there are several centres of life in the West, where we ought to be at work, — on the upper Mississippi; at St. Paul, Minn.; Davenport and Burlington, Ia; Cleveland, O. The right men and means to make a beginning must be found.

Excuse this long letter. My heart is with you in the objects of your meeting. May God grant you success in their accomplishment. The opportunity offered us to do good in many ways is inspiring. God is calling us to prove our love of truth and right: divine agencies full of grace and power are at work in our times, in the midst of our lives. Shall we co-operate? The Father calls us all, ministers in the pulpit, men of wealth and influence, all, men, women, and children, to work together with him; to bring order and peace, and the true gospel, to save and bless our beloved country. Oh, may we appreciate the privilege of such calling! With affectionate regard,

G. W. HOSMER.

THE AUBURN ADVERTISER AND HARVARD COLLEGE.

THE following passage is from the "Daily Advertiser," a newspaper published in Auburn, New York: —

COLLEGE MORALITY. — The students of Harvard College have petitioned the Faculty for a course of lectures on college morality and allied topics; and their request has been granted. — *New-York Post.*

We hope that the petition will be granted, although, before we should have much hope of reformation, we should want to know the names of the lecturers.

Harvard is the free-and-easy college for free-and-easy boys, without religion or much of any thing else. It now and then graduates a good man; but it turns out from its bevy of "free-thinkers" more bad men than good ones.

Such passages as these do no harm except in such places as that where this paper is published. In the neighborhood of the university, where it is known, the folly and falsehood of such assertions is sufficiently understood; but, in the vicinity of Auburn, there are probably many persons who only know concerning Harvard College what they learn from such unscrupulous and malignant paragraphs as this.

As regards the general standard of morality and good behavior, Harvard University is probably in advance of any other institution. The young men there, as elsewhere, are dissipated sometimes; but the proportion of such is probably not as large as in many Presbyterian Colleges. If there is not more morality, there is a higher standard of manners, which opposes itself to gross vices.

The writer of this article is graciously pleased to admit that Harvard University now and then graduates a good man. Any one who will take the pains to look over the triennial catalogue will see on that list the names of the most eminent men in science, literature, and art; of judges, counsellors, and statesmen; of distinguished writers; Presidents and Professors in all the Orthodox colleges; governors of States; judges of the United-States Courts; foreign ambassadors; members of Congress; and men of the highest influence in all departments of life.

To call Harvard "the free-and-easy college," is a very "free-and-easy" thing to do; but it is only ignorance or something worse that can do it. The rules of discipline at Cambridge are as strict, and as strictly enforced, as elsewhere. The behavior of the young men is as exemplary, and we doubt not there is as much genuine religion, as in places where a great deal more religious pretence and profession prevails.

The religion taught to the young men at Cambridge by President Hill and Dr. Peabody is not sectarian or bigoted; but it is profoundly Christian.

These gentlemen, who have in charge the religious instruction of the university, are known to be men of serious convictions, far removed from any radicalism in theology; men of conservative habits of mind, and earnest piety. To accuse such men of allowing "free-thinking" and irreligion, is simply a wilful slander for which even the evident ignorance of the writer is no excuse.

BOOKS RECEIVED

Since our last Notice.

Avesta; the Religious Books of the Parsees, from Professor Spiegel's German Translation of the original Manuscripts. By ARTHUR HENRY BLEECK, author of a "Persian Grammar," &c. In three volumes. Hartford: Printed for Muncherjiee Hormusjee Cama, by Stephen Austin. 1864.

This is a new translation of the sacred books of the ancient Persians. When these books were written, is quite uncertain. They were not known in Europe till the time of Anquetil du Perron, who brought them from India, and published them in a French translation, in 1771. Kleuker's translation into German appeared in 1781. Professor Rask proved that Zend, though allied to Sanscrit, was a distinct language, and that modern Persian was derived from Zend, as Italian is from Latin. The labors of Eugene Burnouf carried the knowledge of this subject much further. It was known that Zend was one of the languages of the cuneiform inscriptions.

Editions of the "Avesta" were published in Europe by various scholars. In 1862, Professor Haug published, at Bombay, an essay on the Religion and Language of the Parsees. Sir H. C. Rawlinson, Rhode, Westergaard, Wilson, have added valuable contributions to this study. The present volume is the first work which has made this literature accessible to English readers.

It is in three parts; the first of which contains the Vendidad in twenty-two chapters, or Fargards. The first gives an account of the creation, by Ahuramazda, of sixteen principal places; the object of which creation was to keep the world from going to Airyana-vaêjô. The meaning of this is, that all human beings and living things would have gone into this original Arian home, if other places had not been created for them. This good land was the first made, and is supposed to be near the sources of the Oxus and Jaxartes. It is a cold region; for it is said here that the winters last ten months. As soon as Ahuramazda creates a good region, his opponent, the principle of evil, creates an opposition to it. When the first creates Mount Meru, the holy mountain, his enemy creates in opposition evil thoughts.

The places mentioned in this chapter are supposed to refer to the successive migrations of the Arians; but what the places are seems quite unsettled.

The second Fargard refers to Yima, who refuses to be a law-

giver, but is willing to enlarge the world, and make it fruitful; inventing agriculture, and improving the herds of cattle. The following Fargards speak of the things most acceptable to the earth, — such as houses, flocks, and fruits; and the things most displeasing to the earth, — such as burying dead bodies in it; about the sin of not paying one's debts, and of wounding men; the proper treatment of dead bodies; that the land where a person dies must not be cultivated; various purifications; the art of healing, and fees to be paid to the successful physician; more about dead bodies, and where they are to be placed, and how to purify any thing by prayers; enumeration of different sins; then an account of, an attempt to kill Zoroaster, whose name is here spelt Zarathustra; account of Thrita, the first physician who opposes sickness, suffering, and death; invocation to the clouds and rain, to the sun, moon, and stars.

The second part of this work contains what is called the Vispered and Yacna. This is a kind of liturgy, or a sacrifice of prayers. An important part of this is the preparation of the holy water, the drinking of the Hom-juice by the priests, and the singing of hymns. Strictly speaking, it was the duty of priests to recite the whole of the sacred writings every twenty-four hours; which alone kept them fit for performing the rites of purification.

There were six great festivals in commemoration of the creation of different things. The great duty of these devotees is to think well, speak well, and act well; to praise all good things which come from Mazda; and to offer the sacrifice of the juice of the Hom, pounded in mortars. The Yacna consists of litanies, of thanks, and invocations; and to read them through once, not to speak of a daily recitation, would be a difficult thing. Of these Yacna, there are seventy-one, making a hundred and forty pages.

The third part of the book is called "Khordah-Avesta." This consists chiefly of prayers and invocations; but is intended for the use of the laity, and some of them may be modern: a great many of them are confessions of sin. One, for example, reads thus: —

"All the evil thoughts, evil words, evil deeds, which I have thought, spoken, done, committed in the world; which are become my nature, — all these sins, thoughts, words, and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon; I repent of them, with thoughts, words, and works."

These hymns are addressed to the stars, to the sun, to Mithra, to the seven Amshaaspands, to the Queen of Heaven, who is worshipped in a very long liturgy, to the moon, to the only-begotten bull, the most brilliant star, Tistrya, and the four stars that watch in the four corners of heaven, and to a multitude of other sacred beings.

One curious fragment gives an account of the future state. It says, that, after the death of a pure man, his soul sits near his head for three nights, praying for happiness, and seeing joyfulness. When the third night turns to light, the soul goes forward, and perceives a sweet perfume in the wind. Then there comes to meet him a beautiful maiden, who is the law of his own life. He asks her who she is; and she replies, "I am, O youth! thy own good thoughts, words, and works." Then she relates to him what good things he has done, making what was pleasant still more pleasant, and the fair still fairer. Then the soul of the pure man takes three steps through three heavens; and, at the fourth step, reaches the Eternal Light. Those who have died before speak to him, and welcome him. But, when the wicked man dies, his soul runs about near the head of the body for three nights, seeing displeasing things, and, in the morning, meets a wind with a bad smell, and an ugly maiden, who tells him that she is his own wicked deeds, and so reaches by four steps the world of darkness.

The litanies of confession and penitence, at the end of the volume, are numerous and interesting: they indicate the purity of the system. The whole volume ends with an essay on the resemblance between the customs of freemasonry and those of the Zend-Avesta.

Martin's History of France. The Age of Louis XIV. By HENRI MARTIN. Translated from the fourth Paris edition, by MARY L. BOOTH. In two volumes, 8vo. Boston: Walker, Wise, & Co., 1865.

These two very handsome volumes are the first instalment of this great work, now republished in English by the enterprise of Walker, Wise, & Co. This book is a noble addition to our historical library. We have no good history of France, in English, and Mr. Godwin's seems slow in coming.

The two volumes now published are well selected as narrating a very interesting period, — the age of Louis XIV.

Day-dreams of a Schoolmaster. By D'ARCY W. THOMPSON. Edinburgh: Edmonston and Douglas. 1864.

This excellent book attacks an evil long felt both by pupils and teachers, but which has hitherto been left untouched through deference for old custom. Mr. Thompson, a fine classical scholar, and a highly competent teacher, declares that the method of teaching Latin and Greek which prevails in this country as well as England is simply preposterous. Boys in school and college are made to devote their time to the study of grammar to an absurd and ridiculous extent. Instead of

learning the language, and reading the literature, they learn the speculations and theories of grammarians. They spend their time on *accents*, which are never used; on *rules*, which have more exceptions than examples; on *prosody*, which leaves them ignorant of the music of Horace and Homer: in a word, they study Latin and Greek so that, at the end of seven years, they cannot read with ease a Latin or Greek book. They study philology, instead of language. This pedantic system, which prevails in Harvard University as fully as in Oxford, Mr. Thompson exposes in passages like the following: —

"Were you ever present, reader, at the public distribution of prizes at a great English school? If so, you will have heard the senior pupils recite what are called Alcaics and Elegiacs, with a thin, scrannel-pipe pronunciation, and a mechanical observance of the skeleton-rules of scanning. This is not their fault. Some of these lads have musical ears; most of them can hum "God save the Queen;" and all are quite aware that they are uttering sounds as harmonious as if one whistled on the edge of a comb. Not their fault at all. They are taught *by us* to read a most exquisitely musical language in this barbarous way. You may hear the Italian flute played in such a manner as to resemble a split fife, by the public orators at our great universities.

"At a time when Greek was becoming the language of the civilized world, and entering, as the first linguistic element, into the education of youth, a grammarian of Alexandria suggested the idea of *accentuating* all Greek words, as a help in the study of a very intricate tongue, as a means for conserving its traditional rhythm. A few such accents you may see in books of modern times, — French, Italian, or Spanish. To a native, or a foreigner, thoroughly conversant with Greek, such multitudinous accents as a page of Greek now exhibits are blots upon the original text; and you may imagine how they would have appeared to an Athenian of the time of Pericles, by observing the effect upon yourself of the following style of printing: —

"'Thē cúrrent thăt with géntle múrmur glĭdes,
Thoû knôwst, being stóppéd, ímpátiently dòth rȃge.'

"These marks might be of some assistance to a young Hindoo student of English; but they would, in all probability, have prevented Shakspeare from recognizing his own handiwork. They give the appearance of poetry severely scarred with the small pox.

"However, the ingenious invention of the old grammarian has met with a fate that no oracle, by any possibility, could have prognosticated. His accents, *even where they are questionably correct*, are carefully preserved in writing, and the rules upon which they proceed are sedulously studied, although their study

is a somewhat perplexing one: but, strange to say, they are never observed in the way he must have had in view, — we never sound a single word according to their suggestions, *except by chance.* We have a leader in our Greek concert who flourishes his bâton vigorously, and in what is thought correctest time; but the members of the orchestra are independent of his rule, and regardless of one another.

"Towards the close of my school-days, I used to envy very much my best of school friends the privilege he enjoyed of supping from time to time with the greatest of then living writers. I remember his describing to me how this veteran scholar read an ode of Horace, after the pronunciation he had recently heard in Tuscany; and I confess, that, until I had heard the simple but sweet music of the Italian vowels, I had had no idea the Roman lyre could be so struck to such reverberant sound: indeed I had always imagined that the cadence of Latin poetry resembled the intermittent notes of the piano; and I found, to my surprise and pleasure, that it admitted of the prolonged vibrations and rolls of the violin and organ. Perhaps in no piece of Latin Poetry is the fulness of Italian sound, and the thinness of our own more readily appreciated than in that Latinest of Latin poems, the "Atys" of Catullus. If any English scholar can succeed in making this poem sound musically in the ears of man, woman, or child, with our orthodox accentuation, he will have rivalled that ingenious German youth who produced the sounds of half an orchestra from a combination of jews-harps."

History of the Antislavery Measures of the Thirty-seventh and Thirty-eighth United-States Congresses. By HENRY WILSON. Boston: Walker, Wise, & Co.

Mr. Senator Wilson has made a very valuable book of reference, and an important contribution to the history of the war. The subjects of the chapters are as follows: Slaves used for Insurrectionary Purposes made Free; Fugitive Slaves not to be Returned by Persons in the Army; The Abolition of Slavery in the District of Columbia; The President's Proposition to aid States in the Abolishment of Slavery; The Prohibition of Slavery in the Territories; Certain Slaves to be made Free; Hayti and Liberia; Education of Colored Youth in the District of Columbia; The African Slave-Trade; Additional Act to Abolish Slavery in the District of Columbia; Colored Soldiers; Aid to the States to Emancipate their Slaves; Amendment of the Constitution; Repeal of Fugitive-Slave Laws; Pay of Colored Soldiers; to make Free the Wives and Children of Colored Soldiers; a Bureau of Freedmen; Reconstruction

of Rebel States; Confinement of Colored Persons in the Washington Jail; Negro Testimony; the Coastwise Slave-Trade; Color no Disqualification for Carrying the Mails; Exclusion from the Cars on Account of Color; Conclusion.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 9, 1865. — Present, Messrs. Stebbins, Kidder, Hedge, Brigham, Barrett, Hinckley, Lowe, Sawyer, Smith, and Fox.

The Finance Committee reported, at the last meeting, that, in view of the effort about to be made to largely increase the funds of the Association, and the consequent increase of work to be done, it was expedient to invite the President to devote the whole of his time to the interests of the Association, for the remainder of the current year. Their Report was unanimously adopted, and the details of the arrangement were referred to them for settlement. This Committee now reported, that the details had been satisfactorily arranged, and it was hoped that Dr. Stebbins would enter at once upon his duties.

The Committee on New-England Correspondence presented applications for aid from the societies in Pepperell and Tyngsborough, Mass.; and, in accordance with their recommendation, it was voted to appropriate to the former society $75, and to the latter $50.

The Committee on Western Correspondence reported in favor of appropriating to the society in Austinburg, O., in response to an application received, the sum of $75; which report was adopted.

The Committee on Publications reported, that they had thought it best to improve an opportunity which had offered, since the last meeting of the Board, of adding some of the publications of the Association, and other

standard Unitarian works, to the collection of American books, to be presented to Prof. Goldwin Smith, of Oxford University, Eng.; which action of the Committee it was voted to approve.

It was further voted, on recommendation of this Committee, to give to the Library of Bates College, Lewiston, Me., and the Union Library at Berlin, Mass., in compliance with applications received, a copy of each of the publications of the Association; and also, to the Athenæum Library, Nantucket, Mass., a set of "Norton's Genuineness."

The Committee on Aid to Theological Students presented applications for aid from the Perkins Fund, from two students in the Cambridge Divinity School, and recommended an appropriation of $50 to each; which report was adopted.

A communication was presented from Rev. S. H. Winkley, resigning, on account of absence for several months in Europe, his office as a member of the Board.

The resignation was accepted; and Rev. Edward E. Hale, of Boston, was unanimously elected to fill the vacancy.

After the adoption of an appeal for aid, prepared for distribution in the churches and elsewhere, by the Special Committee appointed at the last meeting, the Board adjourned to Monday, Feb. 13.

AN APPEAL.

[The following is the appeal referred to above.]

AT a Special Meeting of the AMERICAN UNITARIAN ASSOCIATION, held Dec. 6th and 7th, in Hollis-street Church, Boston, after a full, animated, and able discussion

of the obligations which rest upon us, as a body of Christians, to aid in the spread and establishment of the truth as it is in Jesus, it was unanimously voted, that we ought not to be satisfied with doing the least which would quiet our consciences, but that nothing should satisfy us short of that which the honor of the Master, the truth of God, and the rich opportunities of the present time, require at our hands. To do our part in the work now given us, it was deemed that One Hundred Thousand Dollars were needed, and should and could be raised. Accordingly, it was voted that this sum should be raised; and a Committee has been appointed to devise ways and means to collect the money.

The hour has come which the fathers longed to see, but were denied the sight, — of taking our true position among other branches of the church of our Lord Jesus Christ in the spread and establishment of the Gospel.

You will soon hear from our Finance Committee appointed in accordance with the vote of the Convention. We are sure you will give them a cordial, generous welcome. The sum asked may seem to you large; but let us remember that we have never done our duty, or improved our opportunity; and, besides, there never was such a call as now for our aid, such a field as now for our labor; and, more than all, the increased price of all mechanical labor, material, and provisions, renders a far larger sum than usual necessary to perform even the usual meagre, unsatisfactory work which we have been doing.

We need money for the following among other purposes: —

I. To found and aid Churches in New England.

II. To found and aid Churches in the West.

III. 1, to publish Army Tracts; 2, to pay for Periodicals for distribution in the Army; 3, to republish old Tracts; 4, to purchase and reprint Books — Doctrinal, Devotional, and Expository — for circulation; 5, to sustain the "Monthly Journal," that it may be distributed as a monthly tract, broadcast, in destitute places.

IV. To sustain Agents in the Army, and Visitors in the Hospitals.
V. To sustain Agents in the new territory won from rebellion, especially in the Mississippi Valley.

Brethren, we ask your generous aid confidently. Chosen to administer your charities, and to inform you of the work which we ought to do, we confidently appeal to you now, in this harvest-time of the Lord, to enter upon the work in a spirit and with a generosity worthy the opportunity, the cause, and our ability.

RUFUS P. STEBBINS,
HENRY P. KIDDER,
GEORGE LIVERMORE,
GEORGE W. FOX,
CHARLES C. SMITH,
FREDERIC H. HEDGE,
JAMES FREEMAN CLARKE,
CHARLES H. BRIGHAM,
SAMUEL BARRETT,
FREDERIC HINCKLEY,
JOHN F. W. WARE,
CHARLES LOWE,
EDWARD E. HALE,
WARREN SAWYER,
GEORGE O. SHATTUCK,
Executive Committee.

INTELLIGENCE.

Mr. WILLIAM B. BUXTON, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the Society in Wilton, N.H., on Wednesday, Dec. 21. The sermon was preached by Rev. Edward E. Hale, of Boston, who also gave the address to the people; Rev. William F. Bridge, of Dublin, N.H., offered the ordaining prayer; the charge was given by Rev. Leonard J. Livermore, of Lexington, Mass.; and the right hand of fellowship, by Rev. A. W. Stevens, of Manchester, N.H.

COMMEMORATIVE SERVICES at the Fiftieth Anniversary of the dedication of the New South Church, Boston, were held on Sunday, Dec. 25. The order of exercises was as follows: Voluntary; anthem; invocation by Rev. Edward J. Young, of Newton; hymn; reading from the Scriptures by Rev. Edward J. Young; chant; prayer by Rev. William P. Tilden, pastor of the Society; original hymn by Rev. N. L. Frothingham, D.D.;

sermon and prayer by Rev. George E. Ellis, D.D., of Charlestown; doxology; benediction by the pastor.

Rev. SAMUEL C. BEANE was installed as pastor of the East Society, Salem, Mass., on Sunday, Jan. 1. Rev. William Silsbee, of Cambridge, offered the introductory prayer, and read selections from the Scriptures; the sermon was preached by Rev. George W. Briggs, D.D., of Salem; Rev. Edmund B. Willson, of Salem, offered the installing prayer; and Rev. Augustus M. Haskell, of Salem, gave the right hand of fellowship.

Rev. HENRY C. BADGER was installed as pastor of the Society in Cambridgeport, Mass., on Sunday evening, Jan. 8. Rev. Andrew P. Peabody, D.D., of Cambridge, preached the sermon; the installing prayer was offered by Rev. William Newell, D.D., of Cambridge; Rev. Thomas Hill, D.D., President of Harvard College, gave the charge; and Rev. Henry F. Harrington, pastor of the Lee-street Society, Cambridgeport, the right hand of fellowship.

Mr. GEORGE DEXTER, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the society in Bridgewater, Mass., on Wednesday, Jan. 25. The order of services was as follows: Voluntary; introductory prayer by Rev. Richard M. Hodges, of Cambridge; selections from the Scriptures, by Rev. Courtland Y. De Normandie, of Fairhaven; hymn; sermon by Rev. Ezra S. Gannett, D.D., of Boston; ordaining prayer by Rev. Oliver Stearns, D.D., of Cambridge; hymn; charge by Rev. Charles H. Brigham, of Taunton; right hand of fellowship by Rev. William Brown, of Sherborn; address to the people, by Rev. Henry F. Harrington, of Cambridgeport; concluding prayer by Rev. Joseph H. Phipps, of Kingston; anthem; benediction by the pastor.

Rev. JOSEPH B. MARVIN was installed as pastor of the Harrison Square Society, Dorchester, Mass., on Wednesday evening, Jan. 25. The order of services was as follows: Voluntary and anthem; invocation by Rev. Sidney H. Morse, of Haverhill; response; reading from the Bible by Rev. David H. Montgomery, of South Danvers; hymn; discourse by Rev. John Weiss, of Watertown; prayer of installation by Rev. Nathaniel Hall, of Dorchester; chant; charge to the pastor, and address

to the society by Rev. William R. Alger, of Boston; right hand of fellowship by Rev. Thomas J. Mumford, of Dorchester; hymn; concluding prayer by Rev. Eli Fay, of Woburn; doxology; benediction by the pastor.

Rev. D. A. WASSON, of Worcester, Mass., has received a call from the First Unitarian Society, Cincinnati, O.

ACKNOWLEDGMENTS.

1864.			
Dec. 27.	From	Dwight Bisco, Leicester, to make himself a life-member	$30.00
„ 28.	„	Alfred Huidekoper, Meadville, Penn., to make himself a life-member	30.00
„ 28.	„	Mrs. L. W. Stearns, as an annual membership	1.00
„ 28.	„	Rev. Dr. Briggs's Society, Salem, for Monthly Journal, additional	1.00
„ 29.	„	Miss L. R. Faulkner, Billerica, to make herself a life-member	30.00
„ 29.	„	the daughters of Mrs. James R. Faulkner, to make her a life-member	30 00
„ 29.	„	Society in Billerica, for Monthly Journals	10.00
„ 30.	„	Society in West Dedham, for Monthly Journals	4.00
„ 30.	„	Harvey Burnett, Burlington, Vt., to make himself a life-member	30.00
„ 30.	„	Benjamin B. Davis, Brookline, to make himself a life-member	30.00
„ 30.	„	Ebenezer Clapp, Dorchester, to make himself a life-member	30 00
„ 30.	„	Mrs. Theodore Cobb and Rev. C. S. Locke, as annual memberships	2.00
„ 31.	„	West Society, Boston, for Monthly Journals	20.00
1865.			
Jan. 3.	From	Francis P. Denny, for Army Fund	10.00
„ 3.	„	„ „ „ as an annual membership	1.00
„ 3.	„	Charles Richardson, for Army Fund	5.00
„ 4.	„	Society in Saco, Me., to make Rev. J. T. G. Nichols a life-member	30.08
„ 4.	„	friends in Greenfield, to make Rev. J. K. Hosmer a life-member	30.00
„ 4.	„	friends in First Parish, Groton, to make George W. Bancroft, superintendent of the Sunday-school, a life-member	30.00
„ 4.	„	Rev. T. W. Brown and E. B. Reynolds, as annual memberships	2.00
„ 4.	„	Society in Kennebunk, Me., for Monthly Journals	12.00
„ 4.	„	Society in Leicester, for Monthly Journals	9.00
„ 5.	„	First Parish, Portland, Me., for Monthly Journals	25.00

Jan.	5.	From	Miss Mary R. Hall, towards a life-membership	10.00
„	5.	„	friends in Syracuse, N.Y., to make Rev. S. J. May a life-member	30.00
„	5.	„	Rev. L. A. Sawyer, as an annual membership	1.00
„	6.	„	Miss Charlotte F. Sever, Kingston, to make herself a life-member	30.00
„	6.	„	Rev. Horatio Alger, jun., and D. H. Barnes, as annual memberships	2 00
„	7.	„	Rev. Horatio Wood, Rev. W. T. Clarke, Rev. E. C. L. Brown, and Rev. S. B. Flagg, as annual memberships	4.00
„	9.	„	Philemon Putnam, as a donation	7.00
„	9.	„	Society in Groton, as a donation, additional	2.00
„	9.	„	Jos. Curtis, as an annual membership	1.00
„	10.	„	Society in Brookfield, for Monthly Journals	6.00
„	11.	„	Rev. H. L. Myrick and Charles Du Bois, as annual memberships	2.00
„	11.	„	a friend, for Army Fund	5.00
„	11.	„	Mrs. Harriet Pierce, for Army Fund	2.00
„	11.	„	J. H. Crossman, for Army Fund	1.00
„	11.	„	Rev. Dr. Ellis's Society, Charlestown, for Monthly Journals	46.00
„	12.	„	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund	165.92
„	12.	„	A. H. Sumner, Dorchester, to make himself a life-member	30.00
„	12.	„	E. A. Wadleigh, as an annual membership	1.00
„	13.	„	Society in Lowell, for Monthly Journals	18.00
„	13.	„	Society in Fairhaven, as a donation	25.00
„	13.	„	Rev. S. S. Hunting and Rev. S. C. Beane, as annual memberships	2.00
„	14.	„	Rev. Dr. Putnam's Society, Roxbury, for Monthly Journals	25.00
„	14.	„	Rev. T. H. Dorr, as an annual membership	1.00
„	16.	„	Society in Cambridgeport, for Monthly Journals	10.00
„	16.	„	two ladies of First Parish, Plymouth, to make Rev. Ed. H. Hall a life-member	30.00
„	16.	„	ladies of First Congregational Society, Burlington, Vt., to make Rev. L. G. Ware a life-member	30.00
„	16.	„	Otis Drury and J. Fisher, as annual memberships	2.00
„	17.	„	ladies of Society in Grafton, to make Rev. William G. Scandlin a life-member	30.00
„	17.	„	Mrs. C. T. McKown, as an annual membership	1.00
„	17.	„	F., for Army Fund	5.00
„	18.	„	Mrs. R. H. White, of Milton, to make Rev. John H. Morison, D.D., a life-member	30.00
„	18.	„	Society in Barre, as a donation, additional	1.50
„	19.	„	Society in Athol, as a donation	17.00
„	20.	„	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals	49.00
„	20.	„	Society in Northfield, for Monthly Journals	5.00
„	20.	„	Society in Uxbridge, for Monthly Journals	18.00
„	20.	„	Rev. W. T. Crapster and Rev. Daniel Bowen, as annual memberships	2.00
„	21.	„	Mrs. Sarah P. Vincent, Dorchester, to make herself a life-member	30.00

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TERRESTRIAL AND CELESTIAL GLORY ILLUSTRATED IN THE CAREER OF EDWARD EVERETT.

Extracts from a Sermon preached on the Sunday after the funeral of Mr. Everett.

By JAMES FREEMAN CLARKE.

[At the request of many persons, I print a part of a sermon on Mr. Everett, which, while giving due honor to his great worth, does not omit to mention his defects and failures. Such a view, in our judgment, does more honor to a man than any pure eulogium can give. Unmixed praise leaves a suspicion of doubt and a feeling of unreality. A faultless man is a monster which the world never saw. Consequently, a careful estimate of both sides of a human life leaves us often with more respect for its subject, than unmeasured eulogy.

The text of the discourse was from Paul: "The glory of the celestial is one; and the glory of the terrestrial is another." After describing the two kinds of glory, the discourse goes on as follows:—]

SOMETIMES, however, we see the two glories united in one person, as in the case of that eminent citizen whose recent death has called out such a universal expression of sympathy, not only in our own community, but through the whole land. The largest part of Mr. Everett's life was that of the successful scholar, orator, public man. It was radiant with the highest kind of terrestrial glory. Nothing more perfect than his *suave* and brilliant eloquence; nothing more happy than his adroit allusions. His tongue

dropt manna; and so ingenious was his carefully arranged discourse, that expectation sat on the waiting audience, and was never disappointed of its charming surprises. And yet, perfect as all this was, it was a purely terrestrial eloquence, or seemed so. It was the most perfect kind of mechanism, but still mechanical, — like the most ingenious musical box from a Genevese workshop; carolling like a bird, but still not a bird, but a musical box. So that many persons used to say of Mr. Everett, that he was eloquent, to be sure; no doubt a great orator, but a cold man, a timid man, a selfish man. They said there was no enthusiasm about him, no spark of generosity, only artificial grace and charm. I even recollect that the New-York "Evening Post" once applied to him Milton's description of Belial (in which I have always thought Milton was describing the oratory of Wentworth, Earl of Strafford): —

> "On the other side uprose
> Belial, in act more graceful and humane.
> A fairer person lost not heaven. He seemed
> For dignity composed, and high exploit;
> But all was false and hollow, — to nobler deeds
> Timorous and slothful; yet he pleased the ear."

And, indeed, had it not been for this civil war, we should never have seen that higher glory of Mr. Everett's life, because of which the country to-day collects in spirit around his recent grave; because of which the popular heart met him with its honest ardor and manly gratitude; because of which, in a thousand churches, the ministers of the gospel do not think it apart from their office to call attention to his life and spirit.

I am not about to pronounce his eulogy. Eulogies are always distasteful to me. I have neither time, ability, nor disposition for it. By the side of an open grave, before a human being in his coffin, extravagant praise or unmeas-

ured admiration seems strangely out of season. Nor am I about to criticise Mr. Everett's career, to analyze his intellect, weigh his genius, or pronounce judgment on his life and work. Let others who are able do this. I wish only to call attention to one great moral which this event says to us all.

We say a man's life has been successful; but there are two kinds of success. There is what a man succeeds in *doing*, and what he succeeds in *becoming*, — his accomplishment and his character. His life may be looked at as a work of art, according to its results; or it may be considered as a struggle, a battle, a heroic endeavor, according to its motive and aim. The one is its terrestrial glory; the other, its celestial.

Now, the first kind of success is that to which attention is almost always called. Admiration and eulogy are lavished on the successful statesman, soldier, artist, writer, speaker, — on the man who has achieved position, power, renown. Young men are invited to honor and imitate the great orator, the great financier, the victorious general, the popular statesman. We are apt to call their attention to *this* kind of success, and to say to them, "Study the qualities which led to such advancement. See how industrious, how prudent, how cautious, he was; see with what rare sagacity he avoided all mistakes, always did the popular thing, always chose the winning side; see how he studied what was expedient, and so, step by step, rose from one position of power and fame to another. Now, imitate him; do as he did; be practical, and you will be successful." We may not say all this in words; but we say it far more strongly when we show that we honor above all things the glitter of outward accomplishment and outward popularity.

Now, in Mr. Everett's instance, we have an example of

both kinds of success. His life was almost perfect as a work of art; and he commands our respect by the pure and noble efforts of his last years in behalf of his country. He succeeded both ways; but which was the greater? If we were obliged to choose, for him or for ourselves, his long career of self-advancement and honor, or his brief period of unconditional service to his country, which was its own reward; his fifty years of fame or his four years of self-sacrifice; would we not choose the last? The one is the glory of the terrestrial; but the other is the glory of the celestial.

Mr. Everett was an artist, and his life a work of art; and, all that he did, he did artistically. We are apt to think that no one is an artist who does not paint pictures, carve statues, or write music. But the essence of art is beautiful finish, perfect work. Any thing finished perfectly produces the effect of art. The Greeks, among all nations, have been the most artistic. Every thing they said or did took perfect shape; and so it was no accident that Mr. Everett, our great New-England artist in speech, should have been one of our first and best Greek scholars.

I can just recollect hearing him preach, one Christmas Day, in the Stone Chapel. I was very young; and, as the house was crowded, I sat on the highest pulpit-stair, and yet remember the graceful movements of the speaker's arm, as he waved it in the air above my head. He was as perfect and polished an orator then as ever; and the church was so full, that people stood, filling the aisles full, close up to the pulpit: a thing so unusual in that venerable edifice, that I think it must have been somewhat surprised itself at the number it contained. But Mr. Everett's oratory was always a perfect piece of art. Every thing in it was carefully arranged beforehand, — nothing spontaneous. I have sometimes watched him to see how he

produced his effects; standing as it were behind the scenes, and not letting myself be carried away with the enthusiasm of the audience; keeping cool, in order to criticise. But I never could succeed in permanently keeping this position. Something would come at last so exquisitely happy as to carry me off my feet with the rest. This was glory; but, after all, only terrestrial, — not celestial. The danger is, that young men, to whom it is natural to admire this sort of success, should not perceive, that, by itself, it is inadequate. And therefore I will call your attention to the fact, that, though so eminently successful in life by means of this great talent so greatly cultivated, of foresight, prudence, skill, the only *failures* of Mr. Everett were due to this same faculty. He not only succeeded by being a perfect artist, and making his life a work of art, but he failed also, when he failed, by an excess of art; by the absence of spontaneity; by looking so much at the prudent and expedient as to fail in enthusiasm; by not rashly following truth and justice sometimes when they seemed inexpedient.

What were his failures? He failed, on the whole, as President of the University, notwithstanding his many eminent qualifications for that office. He failed; that is, compared with what was expected from him. And why? Because he did not understand boyhood and youth; having never been a boy himself. He could not sympathize with the young men, nor make allowance for their elastic, buoyant natures. Every petty fault seemed to him grave and intentional. There was therefore a want of moral perspective in his government. All offences — those against etiquette, and those against the moral law — seemed alike grave. And, as he did not understand the boys, the boys did not understand him, and did him great injustice in their opinion. He never really was able to influence

them; and this was because of his great artistic tendency being no way qualified by any spontaneity.

So, again, he failed, on the whole, in Congress. This was for the same reason. He was too consummate an artist. He had not the ready gift of sudden speech, the genial emotion, the off-hand utterance, which gave such men as Henry Clay the command of those halls.

But the greatest of all his mistakes, and the one for which he most bitterly suffered, was his opposition to the antislavery movement, which, to his critical eye, seemed unwise, inexpedient, and dangerous to the Union. Therefore it was that he went the length of defending slavery on the floor of the House of Representatives, and drew on himself the terrible rebuke of John Randolph, "I envy neither the head nor the heart of a Northern man who can defend slavery on principle." So he made the mistake, when Governor of the Commonwealth, of suggesting that a law be passed, making antislavery agitation a criminal offence. So also, when Charles Sumner was struck down, he declined attending the meeting held in Boston to express indignation at that cowardly and murderous assault; saying that he had done with public meetings. What Mr. Everett declined to do in Boston, Henry Wilson did on the floor of the Senate in the face of the ruffians themselves, stigmatizing the assault as brutal, cowardly, and murderous. And I call the attention of young men, who think the best part of Mr. Everett was his wisdom, that the brave, incautious, inexpedient speech of Henry Wilson was the wiser of the two; and that, for just such things as these, the people of Massachusetts have again returned him to the Senate: for the people *never* forget manliness, and devotion to the right.

Some one will say, "Why refer to these mistakes? Let the dead bury their dead. Say nothing of the dead but

what is good." But I, remembering the Latin saying, "De mortuis nil nisi bonum," prefer the other, "De mortuis nil nisi *verum*," Say nothing of the dead but what is *true*.

It is not as a reproach that I mention these things. Mr. Everett has made ample atonement for them all. In these last days, when he forgot himself, forgot his antecedents, forgot all selfish and personal interest, and gave himself to spend and be spent, in season and out of season, for his country; when he left off being an *artist*, and became a *man*, — he fully atoned for every error; and a magnanimous people opened its arms of love to receive him to its heart of hearts. When at Gettysburg he delivered his memorial oration over the heroic graves of our soldiers who fell saving their country from a relapse into the barbarous aristocracy of past centuries, and also making a Christian democracy triumphant, he said of himself these noble words of confession, "I also so feared civil war, that I may myself have gone too far in the past, in concession to the South, and compromise with slavery." That confession, so manly and generous, not only redeemed the past, but showed that his past course did not come from selfishness, but from a too-cautious conscience; that he always was meaning, even when most mistaken, to do his duty. His defect was an excess of timidity; but we now see that it was not a *selfish* timidity, but a *conscientious* timidity.

Thus times like these try men's souls. The sheep go to the right, and the goats to the left. We see what men always have been. And now, for the first time, we really understand Edward Everett, and see that he was not only the consummate orator, the most perfect artist America ever produced, but that he was always at heart a *man*; that he was a real democrat, a true lover of freedom, a

conscientious man, meaning to do his duty. I have told you how I heard him first, when I was a little boy; hearing him preach a Christmas sermon on the hopes of Christ's coming. The last time I heard him speak was as an elector in the Massachusetts Electoral College, saying, "I give my vote for Abraham Lincoln as President of the United States for four years from the 4th of March, 1865." I felt how noble was this act, — one of the noblest of his life. To have forgotten all party association; to have left so many old friendships; and finally, in his absorbing patriotism, to throw his vote for the man of whom he had been a rival candidate only four years before, — *that*, I felt, was nobler than all his great literary renown, all his proud oratorical achievements; and that these four years of simple, honest patriotism were worth all the fifty previous years of triumphant artistic success. "*For the glory of the terrestrial is one; but the glory of the celestial, another.*"

AXIOMS, OPPORTUNITIES, DIFFICULTIES, DUTIES.

No rich Christian life can exist where there is no charitable action; and no body of Christians can prosper who do not, as a body, engage in large common charities. We assume that these axioms will not be disputed. We have no disposition, however, to compare or contrast our Christian charities, as a denomination, a class of Christians, with those of other denominations, or classes of Christians. We should not anxiously inquire what others do, but, rather, "What has God given us to do? What has he summoned us to perform? Which way lies the field, and where can we enter it?" These should be

our most earnest and anxious inquiries. He has committed to us the gospel of Christian freedom. We are to proclaim liberty to the captives, not only to those bound in chains, but to those bound in creeds; not only to those imprisoned by tyrants, but to those imprisoned by priests; not only to those barred in dungeons, but to those barred in churches. We are to proclaim that liberty which comes to every soul from willing obedience to God's law, as revealed in the soul and in the word. That law authorizes, not license, but liberty; not irreverence, but respect.

We must not be startled at some things which are erratic, irreverent, scornful. When blind eyes are opened, it will sometimes happen that the patient will "see men as trees walking." It will sometimes happen, that, when paralyzed limbs are restored, men will "leap" as well as "walk" while they praise God. Danger of excess is the peril of freedom: extravagance in speculation and action often attend it. He who fears that God's adamantine temple of truth will fall because some men, when their fetters break, butt their heads against its walls, has not walked round about it, and measured its walls, and numbered its towers. Not the solid chrysolite, but the madman's head, demands our sympathy.

We do not mean to say, that our ears are not sometimes pained and our hearts grieved with irreverent expressions which fall from rash lips. In all periods of great mental activity, of reforms in society, there are rash speculators found, who ignorantly do infinite mischief to the very cause which they would sustain and advance. The history of the world is a perpetual witness to this phenomena. He is a very simple-minded man who does not expect it. The most extravagant speculations are advanced, the wildest theories broached, the most impracticable schemes adopted, when any great work occupies the thoughts of

men. Not in theology only is this true: science is as full of heresies as theology; as many fanatical schemers and castle-builders can be found in academies of science as in schools of theology. But who fears that the great facts of science — the phenomena of earth and sky — are to be overthrown, proved lies, by these bold, restless speculators? No reasonable man. So in theology. Some men, however, fear that the everlasting gospel will disappear under the blows of the rude iconoclasts or bold critics who assail its text, — fear that the victory will be with error, not with truth, — fear that the everlasting word will become a falsehood, and Church and faith go down into the abyss together. We have no such fear. We do not even lament that the strength of the structure of the Church is to be tested. The gates even of hell cannot prevail against it, much less the puny strength of human wit and arm.

Besides, there are no more men whom we call eccentric, rash, irreverent, among us as a denomination, than among other denominations. Why, the Presbyterians look upon the Beechers — we beg pardon of the elect tribe — with greater horror than any of us look upon any of our so-called heretics. Furthermore, there is no desire, on the part of our so-called heretics, to solicit or accept the patronage of the American Unitarian Association, in the dissemination of their speculations, any more than there is of the Beechers to have the Tract Society publish and patronize their speculations. It would be quite as wise for Dr. Spring's society in New York to refuse co-operation with the Tract Society because the Beechers are members of it, as for any of our societies to refuse co-operation with the Unitarian Association because some men are members thereof, and give money to it, whose theology is decidedly distasteful to them, and perhaps to even most of us. Wisdom does not dictate desertion of a

cause, but still more efficient action, if error is abroad, and iniquity abounds.

We know it is objected that there are pestilent heretics in the Association, and co-operation is therefore impossible. Grant, for the sake of the argument, that it is true. We accept the averment, if you please, in word and spirit as made. What then? What is to be done about it? Certainly till these heretics, so called, have attempted some change, overthrow, perversion, destruction, of the Association, it is not just or Christian to suspect them of any design to act otherwise than as fraternally with us, — feeling that we are doing much good, and willing to help us do it in our own way. We believe such is their wish and purpose, if any such there are among us and of us, as has been said. They are not in the way of our free action, nor do they wish to be, so far as we are able to judge by any words or signs or acts. There is no reason, then, why any one should decline support to the Association.

The present upheaving of society, in all departments, opens new and rich opportunity for us to work. The question of human rights and human relations is discussed as it never was before. The heart is stirred as it never was before in view of human rights. The land rocks and blood runs because man is denied those rights, — because freedom is outraged. Deliverance will come. Every heart, every hand, demands it. It is proclaimed in the crack of the rifle, in the peal of the trumpet, in the thunder of artillery. Who thinks that its demands will cease when the iron fetters are broken, the iron chains fall? No one. If the knotted lash may not score the body to its task, may the scourge of excommunication drive Christ's child from the church door, the communion table? Shall men hedge up the way of the Lord, bind heavy burdens which gall the shoulders and crush the heart, and no voice

of remonstrance be raised, — no cry of oppression sound through the land? Never! Now, even now, in all the ranks of men in arms, in all communities where human rights are discussed, the minds of men are beginning to question the right, and the hearts of men to rebel against its exercise, of making man's speculations, and not God's word, the test of citizenship in the Christian commonwealth. It is this activity of the human mind which opens to us such a rich and promising field of action. The worst features of the old theology will as surely go down before the desolating storm of this terrible war as the worst doctrines of the old politics. We shall be false to ourselves, to our fellow-men, to the Master, to the Father of all, unless we arise to a just conception of our great work, and gird ourselves to perform it with the whole armor of God. To do this work, we do not say well, but to do it all, there must be united action. One society cannot act here, and another there, without any co-operation, with any efficiency. Money would be wasted; labor would be lost. We have an association by which all can work together to one end. We have wealth, we have disposition, for the most part; but we fear co-operation. This fear we must overcome, or we can do nothing effectively outside of our own societies. There is moisture enough in the atmosphere in a drought. It needs condensation: then the barren pastures will become luxuriant, the drooping vines will become erect, and the dry streams will flow with full banks. It seems as if a little interchange of opinion, very slight conference, would convince us all, if there are unbelievers, that we cannot do the work that we are called to do by the providence of God at this time, without cordial, active, earnest co-operation. With that co-operation we could do much, — do nobly our part in the world's enlightenment and redemption.

To aid in this new activity and co-operation, the Association now calls upon the churches to contribute more largely than they have ever contributed before. We ask confidently, because our cause is worthy, and the demand pressing. What is given will be distributed by the Executive Committee with their best wisdom. We shall be careful not to sow precious seed on a rock. There are enough sure methods of action to exhaust all our resources, without indulging in experiments. The gifts of the churches will be sacred trusts. The more generous your gifts, brethren, the more solicitously shall we strive to wisely dispense them. And we confidently appeal to the charitable sympathies of the churches to respond, so that all hearts shall be glad, and a new era be inaugurated in our labors to advance the Master's kingdom by the spread of his truth.

THE JOURNAL OF A CANDIDATE.

(Continued.)

MALDEN, April 19, 1864.

IT seems that I am not to have a call from the —— society; for, when the legal parish meeting took place, a motion in my favor was almost unanimously laid upon the table. The people there have been making diligent inquiries concerning me, for which I honor them; and, as I am found to be at once too conservative and too radical, both the extreme parties into which the little parish is divided are disposed to vote me down. I lost the radical support because I value the rites of Baptism and the Lord's Supper, wish to have the Preparatory Lecture

continued, and pray in the name of Christ. The Conservatives charge me with personal intimacies with rationalistic ministers, and an unwillingness to make correctness of doctrinal belief the supreme test of fellowship, being carried away with preferences for a very indefinite "unity of the spirit in the bond of peace." All these charges are substantially true; but, although my views have thus cost me a parish, I am not sorry that they were canvassed even to be practically condemned. Too many candidates conceal their theological tendencies until they have obtained the suffrages of men of opposite convictions, each of whom supposes that he is securing a representative of his own ideas. Alexander was never more truly great than when he said, "I would rather have to lament my fortune than to be ashamed of my victory."

APRIL 20, 1864.

The unexpected result at —— has led me to review my position; and, the more I consider it, the better I like it.

My radical friends and foes cannot overcome my fondness for some of the ancient rites and phrases of the Christian Church. If I were more of a philosopher, I presume that I might thrive upon a thin diet of abstractions; but, as it is, my taste for incarnations is too strong to be resisted or concealed. It is hard for me to think, easy for me to love; and therefore the main objects of my faith must be persons rather than ideas. I find more of God in Jesus Christ than in all the world besides; and whatever of the divine I have discovered elsewhere has been chiefly through his help and sympathy. Starting with the trust in the love of an Almighty Father, which Jesus teaches and illustrates, I can conquer many painful doubts that might otherwise prevent my attaining to

serene and victorious faith in the righteous government of the universe. Remembering how my Master proclaimed and practised the brotherhood of mankind, I am moved to a recognition of the equality of human rights, and the worth of immortal beings, which no studies or speculations of my own would have made so complete and abiding. But for the spirit of Christ, indeed, I should be tempted to adopt this selfish view of Rénan's: "Intellectual elevation will always be the property of the few: if these few are at liberty to develop themselves freely, they will give themselves little concern as to the way the rest fashion God after their own proportion." Jesus is my best image of what is at once most godly and most manly; and every day that I live I pronounce his name with a more grateful reverence. It is not that I would have any servile uniformity in the precise place where that dear name shall occur in our devotions. From Stanley's Eastern Church, I learn, that "in the West, even in Unitarian liturgies, it is deemed almost essential that every prayer should be closed 'through Jesus Christ.' In the East, such a close is rarely, if ever, found." Still, the studied and pains-taking omission of all reference to Jesus in some modern acts of praise and prayer impresses me as a childish, if not a criminal way of protesting against the extravagance of claims made in his behalf. I would sooner slight the mother that bore me.

That the Lord's Supper is sometimes administered in a formal and heartless manner which is offensive to spiritual sincerity is a reason for rescuing it from the hands of hirelings and hypocrites, but no reason at all for its discontinuance. Most of the arguments against the rite are equally fatal to the marriage ceremony, and to every form of public worship. There is an ultra-spiritualism which I could not profess without being guilty of gross affectation.

Until I am furnished with wings, I expect to touch the earth occasionally, even in my pilgrimage to heaven. As one of the common people, I confess that I need to have invisible ideas symbolized in some outward form; but they bear false witness against their brethren, who assert that we care only for what is outward. It is in the interest and in the very spirit of materialism, that the Lord's Supper is sneered at as "baker's bread and grocer's wine." A man to whom it can be made nothing more must consider a wedding ring as only a quarter of an ounce of yellow metal, and a father's portrait a pound or two of paint on a square yard of canvas. As suggestive of the dearest commemoration and the most sacred communion, this ordinance can be made the means of quickening the best emotions of the human soul; and he must be singularly rich in gifts of the spirit to whom it is really a hinderance.

That it is such an ancient practice, and has been so highly prized by those who have gone before us in days when there were no telegraphs, locomotives, and cylinder presses, does not make me inclined to give it up. Elijah of old made a very poor prayer under the juniper-tree, when he cried, "O Lord! take away my life, for I am not better than my fathers;" and the youngest American should shrink from verifying the remark of Moreau: "Nobody is now respected if he is above eighteen years of age."

In holding that some visible pledge of faith, and of fellowship too, is of vital importance, if we would have an enduring Church of the people, I do not deny that some individuals may attain to purity, loftiness, and sweetness of spirit, without the use of ordinances. The choicest members of the Society of Friends teach us this. If there is a Christian man in this country, he is John G. Whittier: if we have a Christian woman, she is Lucretia

Mott. But the existence of these lovely and exalted characters does not disprove the need of outward rites in an organized and permanent Church. Everybody admires the patriotism of that stout old Pennsylvania farmer who fought the good fight at Gettysburg in his own way, and on his personal responsibility, and it was fitting that he should receive the right hand of fellowship from the Commander-in-chief of our armies and navies; but what could we think of Mr. Lincoln's sanity, if he should adduce such instances as proving the worthlessness of banners as the rallying points and centres for organized regiments? What the flag and its associations are to the army of America, the Cross, and its tokens of the body thereon broken and the blood thereon shed, will ever be to the Church of Christ.

April 21, 1864.

Last night I came very near writing a sermon, instead of jotting down the incidents of my experience; but, as there are several more "heads" to be discussed, I think I shall go on until my mind obtains the relief that comes with expression, even when the discourse is a silent one, and is addressed principally to the writer thereof.

The Conservatives at —— are just about as unreasonable as their radical opponents. Their bigotry is not quite so offensive indeed, for narrowness culminates in an illiberal Liberal; and yet I cannot enjoy any phase of an exacting and exclusive spirit.

What if I do covet the friendship of some of the radical party? May it not be from motives that deserve no blame? My admiration does not extend to the whole class; for too many of them remind me of what Madame de Maintenon said of Louis XIV.: "I can never make him understand that humility is a Christian virtue."

There are Radicals in theology whom I honor, love, and trust, not so much on account of their intellectual candor and heroism, though these are worthy of the highest praise, as for their resemblance to the Master whom they obey and follow to an extent which puts all mere lip-service to signal shame. The claim of the advanced party to possess all the largest and most active brains of our time is by no means fully established; and, therefore, it is not clearly an idolatry of mental vigor, which betrays me into unwillingness to separate from all who reject any thing that I hold true and sacred. J. S. Mill, certainly an unbiassed witness, testifies, that, "however urgent may be the necessity for the breaking-up of old modes of belief, the most strong-minded and discerning, next to those who head the movement, are generally those who bring up the rear of it."

A man's opinions concerning miracles and records are no sure test of his spiritual sympathy with Jesus, nor do they give the measure of his fidelity to the least of Christ's brethren. If the judgment pronounced in the twenty-fifth chapter of Matthew is not reversed, many who are in the left wing of our denomination will reach the right hand of God; for they have heard and answered every cry of the humble. When I hear men threatening a withdrawal of fellowship on purely doctrinal grounds, with the hope of intimidating or restraining their opponents, I wonder at their ignorance of human nature and ecclesiastical history. They should have acquired more wisdom from the very old story of Jupiter and the countryman, walking together, and conversing with great freedom and familiarity on the subject of heaven and earth. "The countryman listened with attention and acquiescence while Jupiter strove only to convince him; but, happening to hint a doubt, Jupiter turned hastily round, and threatened him with his thunder.

'Ah!' said the countryman, 'now, Jupiter, I know that you are wrong: you are always wrong when you appeal to your thunder.'"

We ought to have learned, long ago, that the thunders of Protestant anathemas are weak and harmless things. Especially in a republic, where independence is our daily lesson, will it be found impossible to replace a yoke upon human intellects. Free thought, like universal suffrage, when once allowed cannot be recalled. The genii of fearless inquiry have been released from their imprisoning caskets, and neither threats nor entreaties can induce them to return to confinement. "Man and Nature" inform us that even "the crows of this generation are wiser than their ancestors. Old scarecrows are unavailing."

Nothing but evil will come of all attempts to impose arbitrary restrictions on those who are even venturesome and extravagant in their notions of freedom. Give them time to try the experiment, and all who are worth having will gradually return to sobriety and safety of speculation, instead of being confirmed in waywardness by untimely opposition. For the sake of daring spirits, sure to be goaded into still more desperate leaps if they experience the slightest interference with their rights, I would advise patience and generosity. For the sake of a still larger class who are now comparatively quiet, the same course is to be desired. A runaway horse may not wander far if turned loose upon the prairie, and roving boys often repent if you send them to sea; but needless walls are challenges to adventure, and teachers of truancy, whilst the most inveterate homebody wishes to go out the moment he hears the key turned round in the lock.

Whilst I abhor irreverence, and detest flippancy, I know even young Radicals who are as modest, as devout, as desirous of awakening an interest in the religious life, as

any men of my acquaintance. Nobody's prejudices shall alienate me from these true-hearted ones. I mean to satisfy them, that fear and bitterness and self-righteousness are not the natural fruit of my comparative conservatism. My own thoughts, like my affections, tend rather "to nestle than to roam;" but if God has given my friend the strength and sweep of wing to invade the upper air, and sail above the shoreless sea, I shall not try to have him closely clipped, and condemned to hop from perch to perch in some approved ecclesiastical aviary. Probably, if I had lived in the days of Ferdinand and Isabella, I should have been too well satisfied with the old world; but I should have tried hard to beware of the folly of thinking that Columbus *deserved* his chains.

APRIL 25, 1864.

If I were limited to a single draught of the waters of Lethe, it should be used to forget that there are such things as dollars and cents; but every head of a family is, *ex officio*, chairman of a committee of ways and means, with no chance to decline the appointment creditably. To pay the annual premium on my life-insurance, I have had to take fifty dollars of what is left of the first instalment of the purchase money for which we sold our house. But let me remember, as a small crumb of comfort, that a few weeks since, when on board a fast train off the track, with the stove dancing itself to pieces, and my bounding neighbors wild with fright, I sat as still as I could, and congratulated myself upon the agreeable prospect, that, if nothing worse than death was at hand, this policy would make a better provision for my wife and children than my future labors in the ministry were likely to secure.

Soon after leaving the office of the New-England Mutual, in State Street, I overtook a middle-aged clergy-

man who has had to give up his policy because he cannot continue to pay the premium. Six or eight years ago, he used to boast to me of his four sons, all of whom he had dedicated to his own calling; so I asked him if the two about to leave college would enter the Cambridge Divinity School this autumn. He said, "No, neither of them. If they wished to engage in a forlorn hope, I should admire their pluck, and consent cheerfully; but I do not mean to put them up to such extra-hazardous enterprises. The ministry was never a very lucrative pursuit, but the people were once comparatively liberal. Now, while my salary, like that of nine-tenths of my brethren, is the same that it was a decade back, the butcher would stare if I offered him the old price for meat, and the grocer would laugh outright if I should tender the old prices for coffee and sugar. Preaching is about the only thing that does not cost any more than it did. Probably, it is because sermons, excepting such as Ward Beecher delivers, are so lacking in levity that they cannot be made to rise with gold. My boys must find some way to relieve their father from the humiliating necessity of asking a rich brother-in-law every six months for a hundred dollars to keep the duns away from the door of the old manse." This he said with an air of sadness: but, before bidding me good morning, a brave smile lighted up his manly face while he told that Andrew Gemmells, the original of Scott's Edie Ochiltree, on one occasion observed, that begging was in modern times scarcely the profession of a gentleman; and, if he had twenty sons, he would not easily be induced to breed one of them up in his own line.

(To be continued.)

SPACE AND TIME.

[The following valuable though brief essay was given us, at our request, some time since, and has been necessarily deferred until the articles in the "North American" may have escaped the memory of our readers. The discussion of the question of "Space and Time" is, however, quite independent of any particular space and time, and is always in order. Our readers will thank us for offering them an essay so full of insight and logic as the present. We have not struck out some strictures on the writer in the "North American," though they seem to us too severe. That gentleman we know to be a modest man; and any thing in his article which seemed otherwise was probably due merely to the depth and clearness of his own convictions. — ED.]

THE "NORTH-AMERICAN REVIEW" ON "SPACE AND TIME."

THE "North-American Review" for July last contains an article, entitled "The Philosophy of Space and Time," which took its readers by surprise, with the indications of a taste and capacity for abstruse speculation, rare at all times, and especially rare in this time and land. The essay discovers unquestionable ability in the way of philosophic disputation, and attests a well-trained and energetic mind.

But a careful perusal will somewhat abate the first impression of its merits. The ability, though great, is discursive, not intuitive; the argument is rather acute than profound, — acute in the sense of logical dexterity, not of intellectual discrimination. There is often an oppressive display of scholastic phraseology, and often a want of clearness in the statement.

But what especially displeases is the magisterial, *ex cathedra* way of handling great and reverend names. This fault is still more conspicuous in a second article by the same author in the October issue of that review, entitled "The Conditioned and the Unconditioned," in which the aim is to refute Sir William Hamilton. This the author

had an indubitable right to undertake; but would have better prospered in the undertaking without the air of superiority he has seen fit to assume. When a writer, without name or claim, talks in this from-above style of the world's acknowledged masters, he prejudices his own cause by the violence done to the sentiment of reverence in his readers. Occasionally, the lofty dictation with which he delivers his conclusions has a ludicrous effect, as when, in the paper last named, he announces that "the absolute and the infinite, therefore, far from conflicting, henceforth (!) coincide as compatible attributes, and the unnatural antinomy is for ever (!) resolved." Since the author is a reader of Kant, we recommend to him that philosopher's "*Von einem neuerdings erhobenen vornehmen Ton in der Philosophie.*"

Again: we are reminded of the pedagogue's offer to teach Elia the art of writing, when, in the July article, he says, "We must slightly modify the question which Kant proposes as the universal problem of pure reason. It should no longer (!) read, 'How are synthetical judgments *à priori* possible?' for they are not possible; but, 'How can any synthetical judgment be absolutely necessary and universal?' which is the real fact Kant means to explain." Begging the reviewer's pardon, we shall take the liberty to think that Kant meant what he said; and not only so, but that he has proved it, too. If the reviewer cannot see it, the fault is not Kant's.

Against Kant's assertion of *à priori* judgments, he argues that "all knowledge is relative; and the antithesis of a thinking subject and an object thought is the general law of its relativity." The statement is confused, and contains a fallacy. It is true, that, in every act of knowledge, subject and object must unite; but it does not follow that knowledge is relative. Knowledge is the synthesis of two corrolates: that does not make it relative. Again: he says,

"The mind cannot create objects of its own cognition: that were to suppose a pure, spontaneous mental activity, which would violate the law of the relativity of knowledge." This is reasoning in a circle. First, it is affirmed that knowledge is relative, because it requires that an object be presented to the mind; then it is claimed that an object must be presented to the mind in every act of cognition, because knowledge is relative. To say that the mind cannot create objects of its own cognition, is assuming the very point in debate. If, as Kant argues, space is merely subjective, then, so far as it can be said to be an object of cognition, it is one which the mind creates.

"Again," says the reviewer, "the proposition, 'A straight line between two points is the shortest,' is claimed by Kant as purely *à priori*, and independent of experience; but points and lines are objects of knowledge, and experience alone can furnish them." Here he confounds the visible marks which represent lines and points with the lines and points themselves. The former are furnished by experience, the latter are the mind's creation; and the proposition in question is as intelligible to a blind man as to one who sees, and might just as well originate with a blind man as with one who sees. It is strictly an *à priori* judgment. Geometry is not first learned from diagrams; the diagrams only serve to demonstrate and represent a foregone conclusion or intuition of the mind.

The reviewer says, "Nothing can be clearer than that, by the 'pure intuition of space *à priori*,' Kant means the mental image we form of empty space." Begging his pardon again, nothing can be clearer to one who apprehends the argument of the "kritik" than that Kant meant no such thing. The citations by which he attempts to prove this assertion — as, for example, "We cannot cogitate a line without drawing it in thought" — are irrelevant. A

mental image of a line is not a mental image of empty space, which is sheer absurdity. When, above all, he accuses Kant of confusing space with extension, he overlooks the very gist of Kant's argument, according to which no idea of extension is possible without the antecedent idea of space; and that is not a mental image, but, to cite the very words of the "kritik," "a necessary idea, *à priori*, which lies at the foundation of all external appearances," . . . "the subjective condition of sense under which alone external intuition is possible." — "In order," says Kant, "that certain sensations may be referred to something outside of me, — that is, to something in another region of space than that in which I am; also, in order that I may conceive them as separate, — consequently, not only different, but in different places, — the idea of space must lie already at the basis of my conception. Accordingly, the idea of space cannot be derived through experience from the relations of external appearance; but this external appearance itself is possible only by means of that idea." — *Kr. d. R. V. Von dem Raume.* 1.

We do not say that this argument is unanswerable; but we say that it is not answered nor fairly met by the writer in the "North American;" and that, on the whole, his criticism on Kant is more creditable to his self-confidence than it is to his discretion. No man is to be counted infallible, even in his own line; but there are some men — masters in philosophy — with regard to whom it is well to remember Coleridge's pithy maxim, — "Unless you are sure that you understand their ignorance, presume yourself ignorant of their understanding."

Notwithstanding these abatements, "The Philosophy of Space and Time" is still, in our judgment, the best metaphysical monograph this country has produced for many a year; and, when we consider what monstrosities have been

perpetrated in these days in the name of philosophy, it is pleasant to know that there is a writer among us in whom learning, talent, and critical acumen combine with personal predilection to constitute a real vocation for speculative science.

The doctrine so ingeniously argued in this essay — the reality of space — we have always held to be false; and are still and more than ever — after reading what the author has to say on the subject — convinced of its falsity. "Space," says the reviewer, "is an infinite unit." If infinite, then it is uncreated, self-existent, — something that would exist, not only without a world, but without a God. We have then, beside the infinite, self-existent God, another infinite, self-existent being,* — a being which God did not create, and cannot destroy. It will be difficult to make this appear other than a limitation of divine power. Of the two, we would rather, if reduced to that alternative, accept the doctrine of Samuel Clarke, which makes space an attribute of Deity, or that of Spinosa, which makes Deity an extended substance.

It is an axiom in philosophy not to admit without sufficient cause. One self-existent being we accept, as the only way of accounting for any existence whatsoever; but the argument seems to require that there be but one.

Again: space is defined by this writer as the "infinite and indivisible receptacle of extended existence." He will allow, we presume, that extended existence had a beginning. What then was space, according to this definition, before the creation of the world? A receptacle with nothing in it. A receptacle which encloses nothing, and which also excludes nothing! A thing not only inconceiv-

* Or, in fact, two; since, according to the author, what is true of space is true also of time.

able as a "mental image," but inconstruable as a logical idea.

For our own part, we hold that space is purely ideal. This seems to us the only view which does not present insuperable ontological difficulties; and, although we have not much faith in logic, we venture to offer the following brief demonstration of the proposition, that space is not a real existence.

All existences are divisible into persons, things, and, using the word a little more loosely, attributes.

1. Space is not a person: this requires no proof.

2. Space is not a thing. It is an axiom that two things cannot occupy the same place at the same time; but there is no portion of pure space where a thing may not be supposed to be. That thing being there, no other thing can be there at the same time. Consequently, space is not a thing.

3. Space is not an attribute. All attributes are either quantitative or qualitative. Space is not quantitative, inasmuch as it measures nothing; but, on the contrary, is cognizable and definable only by quantitative determination *ab extra*. Space is not a quality,— not a quality of spirit, inasmuch as the attribution of space to spirit takes from it that which distinguishes spirit from body; not a quality of bodies; for, if we attempt to conceive of it as such, we make it extension; but extension is precisely that quality in bodies which excludes space.

Consequently, space has no objective existence; consequently, it is purely ideal. We define it to be *the possibility of extended existence;* and possibility is not a thing, but an idea.

Objectively, space is nothing. Convenience of representation requires us to speak of it often in positive terms, as we do of other negatives; *e.g.*, of want and of death:

but all such expressions, if analyzed, will be found to have a negative significance. The reviewer himself makes space synonymous with vacuity. Now, it should seem that a vacuum is as near to nothing as thought can go. If a vacuum isn't nothing, then there is no nothing; and yet, in one view, a vacuum is a very positive thing; a vacuum will cause the death of any animal that is so unfortunate as to come within its limits.

In another place, our philosopher makes "all space" equivalent to "infinity," and "no space" equivalent to "nihility." It will be hard to make out any difference between the two that is not merely subjective. Take away God and the universe; and what remains — call it space, infinity, or what you like — is=0.

ADDRESS BEFORE THE MINISTERIAL UNION.

BY JAMES FREEMAN CLARKE.

Delivered in Arlington-Street Vestry, Feb. 13, 1865. — Published by request.

I HAVE been requested to introduce the discussion this morning with an address or essay on a subject which has recently attracted much attention among us; namely, the possibility of Christian and Ministerial Communion among those who differ as to the supernatural origin of Christianity.

If we put this subject into the form of a question, to be answered by a simple affirmative or negative, it may, perhaps, stand thus: "Can those who believe Christianity to be a supernatural revelation from God, authenticated by miracles, be in ministerial fellowship with those who deny to it any such supernatural or miraculous character?"

It is evident that this question is identical with that of creeds, as tests of fellowship. Those who say there can be no communion between supernaturalists and anti-supernaturalists assert the necessity of a creed as a test of fellowship, even though that creed shall consist only of a single article; viz., "I believe in the supernatural and miraculous origin of Christianity."

If it has become necessary to establish this test, it appears that the fathers of the Unitarian denomination were mistaken in their absolute opposition to creeds. They laid it down as a principle, that "Righteousness, and not belief, was the test of Christianity." They asserted that creeds rent asunder the Church of Christ, and that no difference of opinion should be allowed to divide those whose life showed equal sincerity, piety, and holiness. To this it was replied, that the principle was true, except as regarded fundamental doctrines, and that there should be no doctrinal test, except in regard to such vital points as the Trinity, atonement, total depravity, and eternal punishment. We replied, that we did not consider those points as vital, essential, or fundamental; that nothing was vital in Christianity but *faith in Christ;* and that whoever believed in Jesus as the Son of God ought to be considered a Christian, because this was the only test laid down in the Scriptures. As a matter of fact, we said, that all who confessed Jesus to be the Christ were baptized, and admitted to the Church; as, for example, the Ethiopian baptized by Philip. But our opponents replied, that this indeed was the only confession at first; but the reason was, that these words had then a definite meaning, which they have since lost; that to repeat a phrase to which no meaning is given, or different meanings are attached, cannot be the real foundation of Christianity; and that this phrase must be explained, in order to be adequate to this

end. We answered, that any explanation of the scriptural phrase was necessarily a human and fallible explanation; and that thus human opinions were made the reason for excluding Christians of good character from the Church of Christ, which was incurring the guilt of schism, and rending in twain the seamless robe of Jesus. To this they could only reply, that it was necessary, and due to the truth, thus to exclude heretics from Christian Communion. And so the argument has stood; the Orthodox resting on the *necessity of creeds* to prevent heresy, we on the evil of creeds as causing division and disunion among Christians.

Now, it appears, we are invited to make a creed ourselves, as a test of Christian fellowship, — a very short one, as I have said, but still a creed, and one not expressed in the language of the New Testament; for there is nothing about supernaturalism or anti-supernaturalism there. If we do this, we virtually leave the ground taken by our fathers, and admit that they were wrong and their opponents right as to the creed principle; we admit that creeds are necessary, and that the only question is of more or less.

Now, I do not like to leave the old denominational ground on which we have stood so long, and for which we have contended so often, unless I am compelled to by the power of fact and overwhelming reason. And I do not, as yet, see any such necessity. My opinion has always been, that the only hope for Christian union is in adopting the principle, that every honest man claiming to be a *Christian* ought to be treated as such. If a man does not claim to be a Christian, but calls himself a *Theist*, that is a different matter. I should not wish to call any one a Christian against his will. But if a man claims to be a Christian, and honestly thinks himself so, it seems

to me I am judging another man's servant, if I exclude him from the Christian community. And, by withdrawing my own fellowship from him, I do exclude him, just so far as I have the power to do it. Who am I, to judge another man's servant? To his own master he standeth or falleth.

But we owe, it is said, a duty to truth. We are bound to protest against error, important, vital error.

Granted: protest then against error, in every possible way. Argue against it. Oppose it. Refute it if you can. Preach sermons against it. Write articles against it in the "Christian Register," the "Christian Inquirer," the "Monthly Journal," the "Monthly Magazine," the "Christian Examiner;" and, if that is not enough, write a book against it. Cannot one deliver his soul in this way? But do not think to refute the error by excluding the man who holds it from your Christian fellowship or Christian society: that is another thing, altogether.

Dr. Johnson has a sophistical argument in defence of creeds, to this effect: "If a number of gentlemen wish to unite together in a club or society, may they not fix the terms of admission? And why has not a Church a right to do the same thing, and to establish what conditions of belief it pleases for membership?" The answer is, that, if a Church claims to be only a voluntary association, it *has* the right to make what conditions it will. But, if it claims to be a Church of Christ, then it has no right to put up any conditions but those which Christ himself has made.

But this may be a desperate case, requiring desperate remedies. What is it then? Let me begin by stating my own opinion.

I suppose that I am a supernaturalist, *pur sang*. I believe that God came to man in *two* ways, and not

merely one; viz., through Nature and from above Nature. Nature is the web of laws existing in us and around us. God comes to us through this Nature, showing himself in the magnificent order of the universe. The supernatural is whatever new impulse comes into this web *ab extra* or *a supra*. I agree with Dr. Bushnell, that, if man is a free being, every free act of his will is a supernatural act, not being the result of any cause before existing in the world. The creation of the world, and the creation of every tribe of animals or vegetables added to the world, were supernatural acts of Almighty Power. Each new race of animals folded down in the mammoth leaves of rock on which the geological history of the earth is written is the record of another supernatural act of the Almighty. So is every impulse coming to the human soul direct and immediate from the Infinite Spirit. I conceive the existence of Moses and the prophets — perhaps of Zoroaster and Confucius — better accounted for supernaturally than naturally. About them I may have doubt; but I have no doubt about Jesus. When he came, a new creative impulse touched the human race *a supra;* a flood of new life, not before in the nature of man, entered with Jesus into the world. That great stream which we call Christendom, having a special quality and power of life all its own, if we trace it to its source, came from Jesus of Nazareth. For four thousand years, men have lived on the banks of the Nile; and no one knew whence it came, till Captains Burton and Speke traced it to Lake Nyanza. But no one ever doubted that this fertilizing river, giving Egypt and its civilization to the world, came from some great and deep source. Christianity is such a river, flowing through eighteen centuries, having on its banks all their best thought, love, labor, fertilizing the human mind and heart, giving peace to life, and hope in

death. We trace it back, and find it issuing forth from Nazareth, from the heart and thought of one man; beginning with him; not traceable any farther, to any Jewish school or sect; not a result, but eminently and only a *cause*. Now that is, according to our definition, supernatural, the beginning of a new order of things.

"Magnus ab integro sæclorum nascitur ordo."

This is my theory of Christ and Christianity, and I think it the most reasonable and philosophical. But here is another man, at least as wise as I am, who thinks otherwise. He thinks that God only comes to us in *one* way, not in *two* ways; only through Nature, only through the nexus of law. He does not believe in any new creation since the first: every thing which has since appeared was put into the great mundane egg. God has since satisfied himself by acting through Nature, and has never sent any fresh impulses of life into this great organism. No new great order of ages was integrated in the birth of Jesus; only the old one continued. But he believes in Jesus, just as I do, as the well-beloved Son of the Father; he takes his words as the sweetest and deepest in all history; he cools his parched lips at that sacred well, with that living water; he believes, that, were Jesus here, he would accept him as a true disciple; and he asks us to regard him as such, not for his sake only, but for the Master's sake, the truth's sake, for the sake of a world perishing amid the strife of creeds, for the sake of a Church torn by divisions, till its life is nearly gone.

Well: I dare not refuse. I think I should wound my Master again if I did. I should be false to the traditions of my Church. When God gave me my birth in this Church, and taught me the principles of Christian liberty by the lips of Henry Ware, Walker, and Channing, he

laid obligations on me. *Noblesse oblige.* We Unitarians belong to an hereditary nobility of freedom-lovers, who are bound to keep the unity of the spirit, not of the letter, in the bond of peace and of the largest brotherhood.

For myself, I see no logical ground to stand on, between this of giving Christian fellowship to every honest man who claims it, and that of refusing our fellowship to every one who does not agree with us on every point of Christian opinion. Do you say, "Oh! we will only insist on agreement in *essentials*"? But what part of Christian truth is unessential? Christian truth is not an *aggregate*, like a rock, of which a piece may be broken off, and the rest remain a perfect specimen still, of marble or of granite; but it is a living body, of which every part co-operates to the life of the whole. If you think any thing unessential, it is because you do not see the logical dependence of each part on every other.

But what right have I to introduce into my pulpit to instruct my people, a man whom I believe teaches pernicious error? Do not introduce him there at all: they will hear what he has to say, soon enough, in other ways. Ask no one into your pulpit whose services you think will not do good. If he is stupid, or bitter, or preaches too long sermons, or is too Calvinistic, or too poetical, or too prosaic, or too much of a heretic, do not exchange with him. No one asks you to do it. But, if we did, it would be no such strange thing; for, as Milton says, "it reflects to the disrepute of our ministers, and the proficiency which their flock reaps from them, if after all this light of the gospel, and all this continual preaching, their hearers should be such an unprincipled, unedified, and laic rabble, that the whiff of every new pamphlet or preacher should stagger them out of their catechism and Christian walking."

What we ask is, that we shall unite in all Christian works and Christian studies with good men who claim to be Christians. Do not you go out of the Church because they are in it. Don't be a come-outer; be a stay-iner. We need all tendencies in a Church; let one balance the other. A committee of Orthodox gentlemen waited on a certain governor, one day, to complain that he had appointed too many liberal men on the boards of the benevolent institutions of the State: they thought he ought to appoint more Orthodox men. "Perhaps you are right," said he: "next time I will appoint a Roman Catholic;" and he *did* so. Is it not barely possible, that God may have something to tell us by the lips of these brothers, to whom we affix this long name of *anti-supernaturalist*? It will do us no harm to hear what they have to say: it will do them no harm to hear what we have to say. Keep together, brethren; do not separate. "But will it not be thought that we hold the same ideas? and shall we not be giving them some support and countenance, if we continue mixed up with those who hold them?" Perhaps so; there will always be some fools in the world, who, if an Orthodox man be seen arm-in-arm with a Unitarian, will look on him with suspicion; as likely to be tainted with our heresy. I do not think it the best way to be watching these fools to keep them from making blunders about us. It is more manly to do what is right, and let God and his laws take care of one's reputation.

And, indeed, this popular method in the Church, of running away from error, locking it out, and separating from the errorist, does not seem to me the bravest or truest way of meeting it. If you think your brother is in error, go and talk with him; do not run away from him. If he will not hear you, then do not run away; but take one or two more, and talk with them. If they cannot convince him,

do not try to keep the Church from knowing about it; but *tell it* to the Church; and, if he will not hear the Church, then let him be to thee as a heathen man and a publican. Yes: as a heathen man and a publican; for what is the Christian way of treating a heathen man and a publican? Is it to exclude him, to shut him out, to run away from him? By no means; but to run to him, and try to convert him. Do not missionaries run half round the world to find heathen to convert? and do we think to do our duty by shutting the errorist out, instead of inviting him in? "Though all the winds of doctrine," says Milton, "were let loose to play upon the earth, so truth be in the field, we do injuriously to misdoubt her strength. Let her and falsehood grapple: who ever knew truth put to the worse in a free and open encounter? Her *confuting* is the best and surest suppressing. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, — that never sallies out and sees her adversary, but slinks out of the race, when that immortal garland is to be run for, not without dust and heat. When a man has been laboring the hardest labor in the deep mines of knowledge; hath furnished out his findings in all their equipage; drawn forth his reasons as it were a battle ranged; scattered and defeated all objections in his way; called out his adversary into the plain; offered him the advantage of wind and sun, only that he may try the matter by dint of argument, — for his opponents then to retire, is weakness in the war of truth. If the men be erroneous who are the leading schismatics, what withholds us but our sloth, that we do not give them gentle meetings and gentle dismissions; that we debate not, and examine the matter thoroughly with liberal and frequent audience, — if not for their sakes, yet for our own, — and have that high gift of wisdom, to answer solidly, or be convinced?"

VOICE FROM THE ARMY.—EXTRACTS FROM LETTERS RECEIVED.

"SINCE the receipt of your last letter, I have been stimulated to do more in the way of issuing tracts. The boys take them very thankfully. . . . I am much interested by what I see of chaplains and agents here. There seems to be a general breaking-up of sectarian lines."

"A friend having sent a copy of 'The Monthly Religious Magazine,' in which was a notice with your name thereto, I write to say, that a few of us, who wish to be purified, and girded with moral strength for whatever event may await us, will be very grateful for such reading-matter as in your judgment may do us good."

"I can profitably distribute just as many good books, of *all kinds*, as you can send me. To me, it seems that the West is the true field for Liberal seed. People have been fed on husks so long, and have seen so much dishonesty, disloyalty, and greed of gain, beneath a cloak of extreme sanctimoniousness, that many have learned to turn away in disgust from every thing bearing the name of religion. Our soldier boys, however, have acquired great skill in penetrating disguises; and the terms in which they denounce supposed Pharisees are any thing but mild. Much of the religious reading furnished them utterly fails of doing good. They grow weary of tracts with terrible warnings and queries on the cover: they have learned to be very brave, and will not be *frightened* into goodness. At the same time, their hearts are open to all truly holy and gentle influences. They all seem much pleased with the little books of the Unitarian Association. I wish somebody would donate a well-selected library of other books also (good histories, biographies, and works of

science, &c.) to our "Home." We are very anxious to make it a *true* "Home." Such reading is very much needed."

"The agents of the Christian Commission flood the hospitals with Orthodox tracts and children's papers: the noble-minded, intelligent soldiers crave something better. As an evidence of their appreciation of the literature you have sent, one to whom I had given tracts, &c., for distribution, related to me, that she gave them to the men of the —— Iowa, —— Missouri, —— Illinois, Regiments, just before the battle of Missionary Ridge. After these regiments had been in many battles, and marched many, many weary miles, some of them were again thrown into the hospital. She saw them reading, and said, 'Boys, where did you get your books?' 'They are those,' the men replied, 'which you gave us in Memphis, three months ago; and we have kept them ever since: and they are "bully" books, too!'"

"I confess to you, that I am not apt in this matter of distributing religious reading; I have little spirit for proselyting; but the publications of the American Unitarian Association are so broad and catholic, — so free from the haughty 'come-up-higher' spirit of the self-styled evangelists, that they at once strengthen and enlighten the feeble ones who are struggling out of darkness. My men, mostly brought up in the straiter sects, are prejudiced against religion; not distinguishing the true from the false. But approach them from the human side, not divorcing religion from common life; acknowledge mystery where there is mystery, not asking them to see it where it is not; let 'the Word' be again 'made flesh,' not sublimated into spiritual abstractions, — and you may expect that men in the flesh, with human feelings and passions, will listen to you. This I believe to be the method of your Association, and so would be glad to distribute its publications."

ONE HUNDRED THOUSAND DOLLARS.

THE responses, thus far, to the call for one hundred thousand dollars, are most encouraging. Indeed, if we are not deceived by what we hear from our laymen, they are ripe for most generous and efficient action. They have met our appeal with cheerful, grateful alacrity. Give *cause*, and any sum would be raised. As we start for the first time on a scale somewhat in correspondence with the preciousness of our principles, and the abundance of our wealth, it is not strange that some timid yet generous men should fear that we shall not find judicious use for so large a sum. We have every thing to do to arrange the agencies for so large a work; but even now, in arranging these preliminary measures, the field opens wider and wider, and when we enter it and begin in earnest, who can anticipate what blessed opportunities God will grant us? By attempting to work, work comes; by looking, we see. When we pass the gate, we shall rejoice in the opening prospect.

The following statement will show how nobly the churches are coming up to the work: —

Dr. Bellows's Society, New York, paid	$5,246.47
Rev. Mr. Putnam's Society, Brooklyn (finished) . .	6,500.00
Rev. Mr. Hale's Society, Boston (finished) . . .	5,000.00
Rev. Mr. Potter's Society, New Bedford, $1,000 [illegible] bed, and $500, a contingent legacy, paid	1,500.00
Rev. Mr. Lowe's Society, Somerville, paid	725.00
Society in Lowell, over	750.00
Rev. Mr. Tilden's Society, Boston, over	750.00
Rev. Dr. Clarke's Society, Boston, commencing with promise	
Rev. Dr. Bartol's Society, Boston, over	1,400 00
Rev. Dr. Gannett's Society, Boston, over	5,000.00
Rev. Mr. Young's Society, Newton	1,600.00
Rev. Mr. Swan's Society, Kennebunk, Me.	400.00
	$28,871.47

The Association has now, it is believed, put itself in more or less direct communication with all the churches in our denomination; and we shall probably hear from them in due time. If any one has been overlooked, in the abundance of our communications, it is to be hoped that we shall be notified thereof, as it will be a pleasure to us to give such information as will enable them to gratify their generous feelings.

RUFUS P. STEBBINS,
Pres. A. U. A.

BOOKS RECEIVED

Since our last Notice.

Nature and the Supernatural, as together constituting the one System of God. By HORACE BUSHNELL. New Edition. New York: Charles Scribner, 124, Grand Street. London: Sampson, Low, Son, & Co. 1864.

Broken Lights, an Inquiry into the Present Condition and Future Prospects of Religious Faith. By FRANCES POWER COBBE. Boston: J. E. Tilton & Company. 1864.

These two books refer to the same general subject; but they are looked at from opposite sides, — Dr. Bushnell's from the side of Christianity, Miss Cobbe's from that of Naturalism. Both are able works; both written in a spirit of liberality toward the opposite side. They attempt to do justice to their opponents, and therefore do more justice to themselves.

Dr. Bushnell's work is a new edition, in a cheaper form, of one published some years ago. He says that his confidence in his argument is unshaken. He remarks that his book has not been noticed by naturalists, who take by assumption more than any other writers. Such men as Hennel, Parker, Strauss, and Rénan, dismiss Christian miracles without examination. Dr. Bushnell thinks, however, that the defenders of Christianity are much to blame for this, by their narrow theory of inspiration, their fantastic view of the supernatural, and their definition of miracles as suspension of the laws of nature. But especially

he laments that the defenders of Christian miracles should assume that miracles are now discontinued. He asserts that they are not, and has a chapter to that effect.

Dr. Bushnell defines the natural, as that which is going on by itself, or that system of things which is being developed according to its own laws; and the supernatural, as that which comes in to nature from the outside. Creation, therefore, was a supernatural fact; and man himself has in him, not only nature, but something above nature, or supernatural. Man re-acts upon nature from the domain of his will made free by his reason.

Nature never made a pistol or fired it; which, being done, we hang the criminal for what is rightly called his unnatural deed.

Dr. Bushnell starts with the fact of sin, which he considers as inexplicable out of any thing previously existing. He does not consider Satan or the Devil to be a real being, but a name given to bad persons and spirits taken together. Naturalism denies the fact of sin, and considers it only as mistake; but Dr. Bushnell maintains, that sin is not only spiritual or wilful denial of good, but dynamic, — that is, evil organizing itself in nature, and transmitting itself along with the laws of nature. He also has a chapter on what he calls Anticipative Consequences of Sin. Sin, which is an all-penetrating sacrament of woe, raises storms of retribution against itself; and nature answers to it with groans. The geologic world was full of disorder, battle, and pain long before man arrived. He quotes Mr. Agassiz, as speaking of prophetic types of things to come, and of "Premeditation prior to Creation." Sin, therefore, is a bad miracle, producing unnature as its grand result; and there is no remedy for this in development, which is the gospel of Naturalism.

All this prepares the way for the introduction of the supernatural, or God coming into nature anew, creating a new series of laws from time to time. That such a new series began with Christ, is argued from his perfect character as well as his miracles; his character itself being the greatest miracle.

The peculiarity and great merit of Dr. Bushnell's work is, that it plants the supernatural in nature itself, and shows it at work before the world was, — at work now, and to work always. In identifying the supernatural with creation, and in making man, as a free being, a creator, and so supernatural also, Dr. Bushnell, we think, has taken the true ground, and laid the proper foundation of a philosophical supernatural theory. Whatever other book the theologian may dispense with, he can do without this one.

"Broken Lights" is another book also deserving the closest study. It is written by Miss Cobbe, a disciple of Theodore Parker. It discusses calmly, and with no spirit of antagonism,

the different forms of religious opinions in England. She states the great problem to be the question between intuitive and derived religion, or between tradition and rationalism. She considers that we must stand either on revelation or on reason ultimately. She admits that traditional religion is indispensable for the religious education of the world. Not until piety shall permeate the spirit of the age can the world afford, she says, to dispense with the Church. Examining the position of different parties, she first looks at the High Church, which is on the extreme right, next to the Church of Rome, holding the sacramental and priestly theories of religion, and taking for its creed the Bible as authenticated and interpreted by the Church. There is a class of minds instinctively attracted by such a claim, to whom some external authority, clothed with the dignity of age, is a great comfort. But, criticising the basis of this theory, she finds it wholly untenable, and declares that the High Church cannot be the Church of the future.

Looking next at the Low Church, she finds it adapted to a much larger class of minds, — those in whom feeling preponderates over thought; but decides also, that this cannot be the Church of the future. So she turns to the Broad Church, which she divides into two schools, — the first, that originating with Coleridge and Arnold, of which Kingsley and Maurice are leaders; and the second made known by the book called "Essays and Reviews," of which Jowett, the Professor of Greek, at Oxford, is the leader. The formula of the first is the Bible and the Church, both interpreted by reason. Finding many things to praise in this Broad Church, she applies to it a criticism which leaves it very little to stand upon. In its attempt to reconcile authority and reason, it evades every special difficulty. What she calls the Second Broad Church goes much further, and teaches, that the inspiration of the Bible differs in degree, but not in kind, from that of other books. It treats all other subjects in a much wider way; teaching the most advanced theology, and, at the same time, a warm personal religion. It calls us to rest our faith on history, but on history confirmed by consciousness, and not opposed to it. Miss Cobbe also criticises the Unitarians, Bishop Colenso, the "Life of Jesus" by Rénan, and then passes on to consider the future prospects of religious faith. She does not think that any historic religion will remain: she believes that Christianity itself will come to an end, and the faith of the future become pure Theism, consisting in three doctrines, — the absolute goodness of God, the final salvation of every created soul, and the divine authority of conscience.

But Miss Cobbe differs from most of those who reject Christianity, in her strong faith in prayer, her demand for fervent piety and active charity. She objects to that kind of Theism

which gives up prayer, as the loss of almost every thing essential. She thinks that prayer reveals to us the personality of God, and that, without it, man becomes a Pantheist, and God becomes nothing but the unconscious nature of things. Miss Cobbe also believes in the sinfulness of sin, and says that the depth and the vigor of the whole religious life depend on the intensity of this feeling. She even indorses the saying, that it is in the sense of sin that the finite creature must first approach to the infinite holiness of God; and she declares, that the emotions of penitence are the most sacred of any. Every true emotion, she says, springs from this sense, — that we have sinned, and are pardoned. "This alone places us in the right attitude; and without it, from beginning to end, we are in a false position."

Miss Cobbe also declares, that Theists have utterly failed by not sympathizing with the mass of men. She criticises both Emerson and Carlyle for their intolerance in this respect, and says, that the humblest and narrowest Christianity, which teaches us that all souls belong to God, is better than this.

If any one desires to study the questions now at issue between Theism and Christianity, he cannot find them better stated and argued than in these two books, by Dr. Bushnell and Miss Cobbe.

We do not think the result will be that Christianity is to pass away, or be merged in Theism. On the contrary, Miss Cobbe's book must itself tend to convince us that her Theism is not a practical thing, and cannot subsist long outside of Christianity.

The Blade and the Ear. Thoughts for a Young Man. By A. B. MUZZEY. Boston: William V. Spencer, 134, Washington Street. 1865.

This book contains ten chapters on the following subjects: Introduction; The Young Man at Home; Our Young Men the Hope of the Lord; Basis of Success; Moral Dangers; Recreations; Female Society; Books and Reading; The Bible, — why to be read; Moral Preventives.

The object of this book, as these titles show, is to inculcate on young men those virtues which will make them useful citizens, and make their lives happy. It inculcates honesty, temperance, industry, purity, healthy exercise, good companions, judicious reading; and warns them against the tendencies to the opposite evils. We should think it a very useful book to be put into the hands of young men.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 13, 1865. — Present, Messrs. Stebbins, Kidder, Hedge, Clarke, Brigham, Barrett, Hinckley, Lowe, Hale, Sawyer, Smith, and Fox.

The Finance Committee reported, that there was now good reason to think that the $100,000 would be very soon raised, — nearly $20,000 having been already collected in six societies.

They further reported, that Dr. Stebbins, a few days after the last meeting, had accepted the proposition made, and had since given his whole time to the work of the Association. By their request, Dr. Stebbins then stated to the Board what steps had been taken to obtain contributions from societies, and what, thus far, had been the results.

The Committee on New-England Correspondence presented an application for aid from the new society in Montpelier, Vt.; and, in accordance with their recommendation, an appropriation was made of $100.

Mr. Hale stated, that he had been requested to ask for aid for the new society in Milford, Mass.; and, on motion made by him, the application was referred to the Committee on New-England Correspondence.

The Committee on Western Correspondence reported, that a communication had been received from the Mission Committee of the Western Conference, stating, that the society in Fond du Lac, Wis., would require further aid, to the amount of $100, to carry them through the year; and proposing, that the Association appropriate an additional $50, with the understanding, that the Western Conference do the same. The Committee recommended that the appropriation be made, and their report was adopted.

The Committee on Publications reported in favor of presenting, in response to applications received, a copy of each of the publications of the Association, to the Town Library in Westford, Mass., and the Parish Library of the new society in Montpelier, Vt.; which report was adopted.

The President having stated, that, in consequence of the resignation of Mr. Winkley as a member of the Board, there was a vacancy on the India-Mission Committee, Mr. Hale was unanimously elected to fill the vacancy.

The Army-Mission Committee reported, that they had nearly exhausted the $1,500 placed at their disposal at the December meeting, while the opportunities for circulating reading-matter among the soldiers had greatly increased; and, in compliance with their request, they were authorized to draw from the treasury $5,000 to carry on this work.

This Committee also reported in favor of an appropriation of $25 to aid in the circulation of "The Soldiers' Journal," a paper published by Miss Amy M. Bradley, at Alexandria, Va.; and their report was adopted.

Mr. Hale, in behalf of the Committee appointed to call the New-York Convention, made a brief report of what had been done by them, and asked for an appropriation to pay for printing, and other necessary expenses; which request was referred to the Finance Committee, with full powers.

After the transaction of other business, the Board adjourned to Monday, March 13.

INTELLIGENCE.

Rev. JOSEPH FIELD, D.D., of Weston, Mass., having completed his fiftieth year as pastor of the society in that place, the occasion was celebrated on Wednesday, Feb. 1. The exercises in the church commenced at 12 M., and were as follows:

Reading from the Scriptures, by Rev. Thomas Hill, D.D., of Cambridge; prayer by Rev. Joseph Allen, D.D., of Northborough; sermon by the pastor; original hymn; address by Rev. Edmund H. Sears, of Wayland; hymn; prayer by Rev. John B. Wight, of Wayland; benediction. After the services in the church, there was a festival at the Town Hall, attended by the members of the society, and invited guests, at which addresses were made by Rev. Drs. Allen and Hill, and Rev. George E. Ellis, D.D., of Charlestown, Rev. Frederic Hinckley, of Boston, and Rev. Leonard J. Livermore, of Lexington. Dr. Field has resigned his office as pastor of the society, but has been requested to retain at least a nominal senior pastorship, while they will at once relieve him from the responsibilities he has so long and faithfully discharged.

Rev. FREDERIC HINCKLEY has accepted an invitation to take charge of the Hawes-Place Society, South Boston, for one year.

Rev. C. G. HOWLAND, of Tremont, Ill., has accepted a call from the society in Kalamazoo, Mich.

Rev. H. C. DUGAN, of Franklin, N.H., has accepted a call from the society at Feltonville, Mass.

Mr. GEORGE N. RICHARDSON, of Eastport, Me., has accepted a call from the society in Westborough, Mass.

Rev. CHARLES T. CANFIELD has accepted an invitation to take charge of the society in Bernardston, Mass., for one year.

Rev. FREDERIC W. HOLLAND has been invited to preach at Rochester, N.Y., for the purpose of re-organizing the Unitarian Society in that place.

Rev. JOHN K. KARCHER has resigned the charge of the society in Nantucket, Mass.

Rev. COURTLAND Y. DE NORMANDIE, of Fairhaven, has declined the call from the society in Marlborough, Mass.

Rev. JOHN M. MARSTERS has declined the call from the society in Walpole, N.H., and has accepted a call from his former society at North Cambridge, Mass.

THE NEW-YORK CONVENTION. — The Committee appointed at the Special Meeting of the American Unitarian Association "to call a convention, to consist of the pastor and two delegates from each church or parish in the Unitarian denomination, to meet in the city of New York," have fixed upon Wednesday, April 5, as the day on which the convention shall meet; and have sent circulars to all the societies of the denomination, inviting them to send delegates. The convention will be held at All Souls' Church.

ACKNOWLEDGMENTS.

1865.			
Jan. 18.	From	Society in West Cambridge, as a donation . .	$80.00
" 20.	"	Society in Jamaica Plain, as a donation . . .	172.00
" 20.	"	Thomas Brown, for India Mission	5.00
" 23.	"	Rev. T. B. Forbush and Rev. G. G. Withington, as annual memberships	2.00
" 25.	"	Society in Saco, Me., as a donation, additional	37.00
" 25.	"	Miss S. W. Moore, Miss M. H. Moore, and Geo. Hutchings, as annual memberships . . .	3.00
" 25.	"	subscribers to Monthly Journal, in Marblehead	6.00
" 26.	"	Rev. W. G. Babcock, as an annual membership	1.00
" 27.	"	Barton-Square Society, Salem, for Monthly Journals	86.55
" 28.	"	a lady at South Hadley Falls, for Army Fund	5.00
" 28.	"	Society in West Roxbury, for Monthly Journals	17.00
" 31.	"	Society in Shirley, for Monthly Journals . .	10.00
" 31.	"	Society in Wayland, for Monthly Journals, additional	2.00
Feb. 1.	"	Society in Troy, N.Y., as a donation	100.00
" 1.	"	S. G. Simpkins, as a donation	10.00
" 1.	"	Society in Chicopee, for Monthly Journals . .	11.00
" 1.	"	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals, additional	3.00
" 2.	"	subscribers to Monthly Journal, in Barnstable	3.00
" 3.	"	Alfred Huidekoper, of Meadville, Penn., to make Rev. Richard Metcalf a life-member . . .	30.00
" 3.	"	Charles A. Stevens, of Ware, to make himself a life-member	30.00
" 3.	"	North Society, Salem, for Monthly Journals, additional	5.00
" 3.	"	Society in Kalamazoo, Mich., for Monthly Journals	10.00
" 6.	"	Society in Groton, as a donation, additional .	1.00
" 7.	"	Society in Brooklyn, Conn., as a donation . .	17.00
" 7.	"	ladies of the Church of the Unity, Worcester, to make their pastor, Rev. R. R. Shippen, a life-member	30.00

Feb.	7.	From a friend, for Army Fund			5.00
„	7.	„	Society in Dover, N.H., for Monthly Journals		14.50
„	7.	„	Society in Leominster, for Monthly Journals .		22.56
„	7.	„	Society in Manchester, N.H., for Monthly Journals		18.30
„	8.	„	a friend, as a donation		5.00
„	8.	„	M. T. Rice and William Rice, as annual memberships		2.00
„	10.	„	Society in Peterborough, N.H., as a donation .		31.00
„	10.	„	Rev. J. C. Parsons, and Rev. C. B. Ferry, as annual memberships		2.00
„	11.	„	Society in New Bedford, as a donation, including $60 from Jos. C. Delano, to make himself and Rev. William J. Potter, life-members, and also life-memberships for David R. Greene, Ed. C. Jones, and Mrs. Sophia B. Thornton	1,000.00	
			Also, a legacy left by Charles W. Morgan, deceased, of New Bedford, future and contingent, paid now in full by Mrs. C. W. Morgan, and William J. Rotch, executor	500.00	
					1,500.00
„	11.	„	Society in Plymouth, for Monthly Journals .		16.00
„	13.	„	subscribers to Monthly Journals in Littleton .		3.00
„	14.	„	Society in Littleton, for Army Fund		13.50
„	14.	„	Rev. Dr. Briggs's Society, Salem, for Monthly Journals, additional		1.00
„	17.	„	Society in Brookfield, for Monthly Journals .		16.00
„	18.	„	Mrs. Frances L. Wilson, Framingham, as a donation, including $30 to make herself a life-member		50.00
„	18.	„	members of the Society in Albany, N.Y., to make their pastor, Rev. Charles G. Ames, a life-member		30.00
„	18.	„	Rev. C. G. Howland, of Kalamazoo, Mich., to make himself a life-member		30.00
„	18.	„	William Wightman, St. Louis, Mo., to make Rev. C. A. Staples, of Milwaukee, Wis., a life-member		30.00
„	18.	„	Rev. Dr. Bellows's Society, New York, as a donation		5,246.47
„	20.	„	Mrs. L. P. Wood, of Springfield, Ill., as a donation, including $30 to make Mrs. Lucian Tilton a life-member		42.50
„	20.	„	Society in Somerville, as a donation, including $30 from Cutler Downer, to make Rev. Charles Lowe a life-member, and $30 from E. R. Sawyer, to make Henry F. Spencer a life-member.		725.00
„	21.	„	Society in Mendon, to make their pastor, Rev. William T. Phelan, a life-member		30.00

CORRECTION. — The $30 acknowledged last month as from "friends in Greenfield, to make Rev. J. K. Hosmer a life-member," was from "friends in *Deerfield*."

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A STATEMENT AND ILLUSTRATION OF DOCTRINE.

A Sermon preached at the ordination of Mr. CHARLES A. ALLEN, as pastor of the Church of the Messiah, Montpelier, Vt., March 1, 1865.

BY RUFUS P. STEBBINS, D.D., OF CAMBRIDGE, MASS.

ROMANS xii. 4, 5: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."

So does Paul illustrate the relations of different members of the Church to each other. Diversities of gifts and work have always marked the progress of the Christian religion. And where intelligence and freedom have most abounded, there have been found the greatest varieties of opinion and method in the churches. And as no age or country has been blessed with a greater degree of both than our own, so none has produced and nourished a greater variety of doctrines, and forms of administration. Sometimes these opinions and methods and tastes are so divergent, that they cannot well be taught from the same pulpit, or adopted by the same congregation, even if they are not regarded as essentially erroneous, and entirely unworthy or unwise. Hence we see among the so-called Evangelical denominations — all of which are supposed and admitted to hold

the vital doctrines of Christianity — different sects, sometimes, not always, alas! amicably separating into different congregations; not because others are of the fold of Satan, but because their systems of doctrine and modes of administration differ so widely, that united worship is unsatisfactory, unedifying.

More than this: in the same city or village are found different congregations of the same denomination, formed to satisfy the different *tastes*, not the different doctrines, of the worshippers. This, too, is well enough, and not un-Christian, when it is done without strife and exclusiveness and denunciation, and without making the expense of sustaining religious institutions so great as to shut out from their influence an important portion and number of the community: yet we often find that rivalship is rife, and the expenses burdensome, under the most favorable circumstances. Small differences are soon magnified into important doctrines; and slight varieties of method are sustained or rejected as important helps or serious hinderances to Christianity. And it sometimes happens, that the bitterness and exclusiveness are all the more concentrated and dominant, as these diversities are trivial; their very littleness seeming to spur their advocates to greater earnestness in their defence and support, that the clamor of the strife may attract attention from the smallness of the object. These denominations, however, recognize each other as different members of the body of Christ, though some of them will not sit at the Lord's table with their brethren. They recognize each other as Christian churches, and maintain a kind of Christian fellowship with each other, sometimes cordial, sometimes cool. They are, however, almost universally agreed in one thing, — to hold no fellowship with churches of the faith which we are here to-day to recognize, and whose pastor we are to set apart with prayer, and the laying-on of hands. We are

outside of the Christian fold. They do not recognize us as a variety of the Christian faith. We are not members of Christ's body. They feel anxious about us, and suspicious of us; not seldom ignorantly, and through unbelief.

I propose, therefore, in this discourse, to state and illustrate, at the request of our young brother, at whose invitation and in whose stead I speak, the principles and doctrines, for the proclamation and defence of which we set apart a new minister by these services, and by which we are distinguished from other disciples of Christ. To state and illustrate them, I say; for I do not propose to enter upon any formal proof or vindication of them: neither time nor occasion would permit.

I. In the first place, I announce that "Jesus Christ himself is our chief corner-stone." As distinguished from other Christians, whose interpretation of the gospel is after the pattern of Judaism, we look upon the Mosaic dispensation as but a "schoolmaster to bring us to Christ," as but a "shadow of good things to come;" and, since the substance has come, we no longer seek the shadow. Jesus, not Moses, is our master. His gospel is our rule of faith and life. Old things are passed away: behold, all things have become new. As, in the Mosaic cosmogony, light existed in scattered rays and hazy dulness before it became enshrined in the great central sun, making morning jubilant, and noon glorious; so scattered beams of truth struggled through the complicated folds of the Mosaic theology, to warm the chill, and enliven the dull, hearts of the chosen people, the Jews, before the plains of Bethlehem glowed in the brightness of the rising Sun of righteousness.

We do not therefore go to Moses, but to Christ, to learn of the Father. Our views of God's character are not drawn from the teachings of Samuel, David, or Isaiah, but from the teachings of Jesus. We read the gospel, and not the law (not the Jewish code), to learn our relations and

duties to our fellow-men. The new dispensation has abolished as well as succeeded the old. What was then permitted is now denied. What is now required was then forbidden.

2. Again: we believe that the Church is Christ's; that he is its head; that no man, be he pope or pastor, that no body of men, be they council-assembled Christendom or single Church, has any right to make any belief which Christ has not required, or any form which he has not established, essential to union with, or continuance in, his Church. We say to every one making any claims to such authority, establishing any such principle of exclusion and excision, "Who art thou that judgest another man's servant?" We say to no man, You must receive our interpretation of the gospel, or you cannot share our friendship and enter our community. We say to no man, You must adopt our philosophy of doctrines, or you cannot receive our fellowship. Jesus Christ is the head, the master, the chief. He who denies *that* takes himself, by his own act, out of the community of Christians, by refusing to Christ his headship; but he who accepts the Saviour as head and authority, and desires to live the Christian life, is welcome to our household. However weak his faith, we receive him, but not to trouble him with disputations on doubtful questions. We believe it is perilous presumption for any one to forbid a humble disciple to approach the Lord's table, because he does not accept some of our interpretations of Christ's teachings, or adopt some of our forms of ritual. On these topics every one must be "fully persuaded in his own mind." He must not elevate his persuasion, however, into a stumbling-block in the way of another. We enjoin all to search the Scriptures diligently, and to receive with gratitude whatever truth is revealed to them. We believe, as did the Puritan pastor of Leyden, John Robinson, that God has yet more truth to shine forth out

of his word. We believe that every diligent student of the gospel will find more and more to enlarge his views, and elevate his faith. We exhort all "to forget the things which are behind, and to reach forth unto the things that are before," knowing that wider fields and serener skies await us.

We most emphatically deny the right of any Christian community to make that a condition of discipleship which Christ did not. The doctrines presented for assent may be true; but they are not, on that account, any the more admissible as tests. We do not require, therefore, that men should adopt our peculiar opinions, in order to unite with us in worship, and to enjoy the Christian ordinances, and our cordial Christian sympathy. We only require that they should believe in Jesus as the Christ, the Son of the living God, and be diligent learners under his teachings, joyful receivers of his spirit, and doers of his will. We welcome to our communion and fellowship believers in Christ, whatever may be their peculiar opinions on the doctrines which divide the churches. All who find it pleasant to worship with us; whose tastes, feelings, habits, purposes, attract them to us, and make their union with us a blessing to them, — are received by us fraternally. If they come to hear the opinions of others constantly denied, or their own constantly affirmed, they will be mistaken, disappointed, and dissatisfied, and will soon withdraw. Our great purpose is to help each other grow into the fulness of the stature of Jesus Christ. Hence we are more anxious to understand the glory of goodness and the baseness of sin, than we are to adjust difficult theories of the divine nature. He whose chief ambition is not to become Christ-like, God-like, will find but little to his taste or wants in our churches. The mint, the anise, and the cumin, we do not tithe in forgetfulness of the weightier

matters, — justice, righteousness, peace. As in the time of Paul, so now we find that men make void the gospel through their traditions, heaping burdens of doctrine on men's shoulders, which they cannot bear. If we err at all, therefore, we prefer to err on the side of charity. So broad, so comprehensive, is our bond of union. It embraces all earnest souls who love and cherish the freedom wherewith Christ has made us free, and to which he has called us.

But let there be no mistake on this subject. We are not thus comprehensive in our fellowship, because, as is frequently reported, we do not value our opinions. On the contrary, we cherish the deepest affection for our doctrines. We believe them to be the teaching of Christ. We desire to spread them. There are thousands of hearts who are welcoming them as they understand what they are. They are at this hour leavening all the exclusive sects. But we cannot be exclusive. We cannot exalt doctrine above faith. We dare not close the doors of our hearts and our churches against those whom Christ has received. Our doctrines are dear to us, but love is dearer. Brotherly kindness is better than accurate belief. Therefore we do not thrust our opinions into the household of faith, to make an uproar, and provoke to strife; but we say distinctly to all, "So we believe: if you relish it, accept it; if not, do not shut yourself out from our sympathy." So our views spread like leaven, not like fire. Our churches are schools, not inquisitions.

II. 1. I proceed to the statement and illustration of another doctrine, which distinguishes us from many other Christians. I refer to the doctrine declared by Paul to be the doctrine of the early Church, of Christ, and of the apostles, "To us there is but one God, the Father." Christ

confirmed, and put beyond question, this great doctrine announced by Moses, "Hear, O Israel! the Lord thy God is *one* Lord." To us, God is one; and that one is the Father. With Paul, we bow our knees to the Father, praying that the God of our Lord Jesus Christ would give us wisdom; and, with our blessed Saviour, we believe that it is life eternal to know the Father, the only true God, and Jesus Christ whom he hath sent. So simple is our faith in God. He is one; the Father, as distinguished from the Son and Holy Spirit. He is an individual, personal being, as much as a man is. We recognize in his nature no distinction of persons, no plurality of wills, no agglomerations of individualities. We are not perplexed with endeavors to understand or explain how three equal persons are yet but one person, or how three equally self-existent, eternal, omnipotent, omniscient beings can be but one self-existent, eternal, omnipotent, omniscient God. We accept the doctrine of God as taught by Paul, "To us there is but one God, the Father." This great doctrine of Christianity, so clear, so simple, so intelligible, the reaffirmation of the doctrine of Moses, has put to flight all the crude polytheism of Heathenism, and will at last expel from corrupted Christianity all the crude fancies of Platonism. Harassed by no doubts, perplexed by no self-contradictions, retreating behind no form of words, we accept the clear, emphatic, intelligible declarations of Paul and Christ; assured that, if any one doctrine is taught in the New Testament so clearly and intelligibly that it ought not to be mistaken, it is the *unity* of God, the supremacy of the Father. Such is our view of the nature of God. He is one, a single individual; as much so as John or Paul. How grateful ought we to be, that we are not compelled to exclaim, with an old theologian, "My understanding is involved in perplexity, my conceptions bewildered in the

thickest darkness! this doctrine confounds all our conceptions, and makes us use words without meaning! I confess and proclaim my confusion in the most unequivocal manner! Did I pretend to understand what I say, I might be a tritheist or an infidel!" Poor Dr. Hey! He had not learned from Paul, that it is better to speak five words with understanding, than ten thousand words in an unknown tongue, or without meaning. Our faith, my friends is not thus confused, self-contradictory, perplexing. It is clear: our conceptions of the nature of God are intelligible, and capable of description in language which has meaning. Our reason does not reel under the weight of self-contradictory propositions; nor is our faith confounded or shaken, but deepened and strengthened rather, when we lift up our voices in prayer and praise to the infinite Father.

2. But, dear to our hearts as the doctrine of one God in one intelligible personality is, still dearer to us is our faith in him as our *Father*. OUR FATHER! What depths and heights and lengths and breadths of meaning are contained in these words! In the Mosaic dispensation, the Creator is revealed as Jehovah, King of kings, Lord of lords. His throne is high and lifted up. He rides upon the whirlwind, he directs the storm; he looketh upon the earth, and it trembleth; he toucheth the hills, and they smoke. Royalty is his garment, and the attendants of royalty his attendants. Jesus, on the contrary, has revealed God as a Father. In our meditations, in our religious services, we think and speak of God as a Father. We call him Father, not Jehovah. The harsh and severe tone, the courtly sycophantic phraseology of much of the devotional language of many Christians, comes from the dispensation of Sinai, cloud-encircled, thunder-riven, vivid with lightning; not from Bethlehem, bathed in heavenly

light, fanned by angel wings, and vocal with angel songs. We rejoice to believe that God is our Father; that a father's love warms his heart, a father's tenderness fills his bosom. We see in our Father's benignant face none of those terrific features which a grim theology has described, and which repel the trembling, penitent child, and revolt the feelings of the devoutly filial soul. We see glowing all over our Father's face a glad welcome for the returning wanderer, a joyful pardon for the repenting sinner. And everywhere, across the rolling ocean and the rolling prairie, in the pathless wilderness and on the pathless waters, in pent city alley, in fragrant country field, — everywhere he follows with watchful eye his wayward child; breathes upon his unfilial heart holy influences; whispers in his dull ear remonstrance and warning and invitation; reveals to him in dreams the nobleness of goodness, and the debasement of sin; unfolds before his inflamed eyes the dark abysses of persistent evil, and the glowing heights of matured goodness; never leaving nor forsaking the heedless prodigal, till he listens to the entreaty, and accepts the blessing, or till his heart becomes stone, and his ear deafness.

He is our *Father*. No child is born into the world foredoomed to misery and destruction. No penitent is turned from his door, or refused his presence, unless a substitute is found to bear the punishment of his sins. No child is spurned from the threshold of the paternal mansion, who has crept from the husks and the swine, with swimming eyes of penitence and broken heart of sorrow for his sin, unless some elder brother will take the stripes, and bear the pains of his punishment. Forgiveness, mercy, is with our Father. He cries after the erring child, "Come, and take of the water of life freely."

3. We believe, not only that God is one, and a Father,

and hence forgiving freely the penitent; but also, because a Father, always watching over his children. Some Christians, as well as some philosophers, are prone to forget, or accustomed to deny, God as a present, active, helping Father. They see nothing but what they call laws, and the result of laws, in the universe. They look upon laws as agents, active agents; and not as simply methods by which living, intelligent agents act. We do not accept this practically atheistic doctrine, by which the Father is banished from his house. Law is not a *cause*, but a *method;* the way in which an intelligent agent acts. We do not live by bread alone: every pulsation of our hearts, every expansion of our bosoms, tells us that some power is working in us. The flying cloud, the sweeping constellations, teach us that some power is working above us. We see God in the glowing sunset, as Moses saw him in the burning bush. We believe that God is not far from each one of us. He is here in this lowly temple, where we bow in prayer, as well as in the courts of the cherubim, where the sons of light worship. He is in our homes, breathing health, joy, love, into the bosoms of our households, as well as in his palace of golden pavement, and gates of pearl, and super-solar brightness, surrounded by veiled seraphim and crowned hosts. He breathes the fresh, cool air upon our fervid brows, as they throb upon the hot, hard pillow of disease, as surely as he rides upon the whirlwind, and directs the storm. He leans over the weary bed of the sick child, and stays the progress of disease, and dulls the keenness of its pain, as well as guides Arcturus and his sons, and girds the bands of Orion. He makes fragrant the flowers, and luscious the fruits, which adorn our tables, as well as furnishes the Lamb's table, in his palace porch, for ransomed millions. We accept joyfully the doctrine, that our God is not a God

afar off; that we live and move, and have our being in him. We cannot accept a theology, or a philosophy which takes away our Father, and leaves us orphans; which takes away our God, and leaves us helpless. We cannot accept such a doctrine, whether offered to our acceptance by heartless philosophy or heartless theology. We worship, therefore, one God, the Father, whose compassion, love, mercifulness for his children, even the erring, are but faintly represented by the affection which an earthly father cherishes for his child.

III. 1. Our belief respecting our ever-blessed Lord and Master, Jesus Christ, is best presented by quoting an incident in our Saviour's life. In Matt. xvi. 13–17, it is recorded, that, "when Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.* And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

So we believe. We accept joyfully the confession of Peter, which received the approval and benediction of the Saviour. We take but little interest in the speculations of men respecting his rank in the universe. We are more desirous of partaking of his spirit, of being enlightened by his truth, of being raised from the dark regions of sin and death into the effulgent realms of holiness and life everlasting by his regenerating power. As it is of less interest to the husbandman to know the distance, magnitude, and

structure of the sun, than it is to understand the influence which he has upon vegetation, through the brightness of his light, and the warmth of his beams: so it is of far less interest to us to determine the rank of our Saviour in the universe, and to number the days of his years, than to feel our souls kindling with a holy desire, when we learn that we can be like him; that, by following his example, we can triumph over sin, and gain a victory over death; and that, rising above the world by the divine energy which he imparts, and the divine life which he breathes into our hearts, we can finally share his crown and throne, however glorious the one, however lofty the other. Jesus is to us a being to be loved, trusted, followed; not a substance to be submitted to the crucibles of a theological chemistry, and analyzed according to the most approved methods of our metaphysical Liebigs.

We do not believe that the best way to enjoy the immortal paintings of our Allston or Church would be to submit the glowing canvas to the analysis of the chemist, and receive in return a carefully tabulated statement of the ingredients of the several pigments, the origin and manufacture of the various colors. No, no: we wish to sit down in silence before the speaking lips, and glowing faces, and waving drapery, and floating clouds, and fragrant flowers; and, with no disturbing voice, to drink in the indescribable beauty and inspiration of the picture. Still less should we be grateful for a lecture upon the specific gravity of vapor and air, and the different degrees of refrangibility of light, as we were gazing entranced upon the glowing glories of a summer sunset, when the pearly gates are opened, and we see along the golden pavements of the New Jerusalem. We wish for no philosophies; we loathe all explanations. The burnished sky and empurpled fields are all spread out before us. The scene phi-

losophizes for itself; it explains itself; and, as the soul drinks in its silent beauty, it partakes of the repose, the purity, and the glory which insphere it.

We would not rudely repel the genealogists who come before us with their tables to teach us Christ's rank and nature; but such studies are not those which interest us most deeply. We are more desirous of learning what he has taught us of God, of our duty, of our destiny, of the immortal life, and how we may attain unto it; of the evil of sin, and how we may escape its power; of the worth of goodness, and how we may secure its treasures. These are the topics which interest us most deeply; and, to gain a knowledge of which, we hasten to Jesus with unwearied feet, and listen to his words with undoubting faith, and commit ourselves to his care and guidance with unhesitating assurance.

Christian friends, should a messenger now arrive in this assembly from those bloody fields where so many of our friends and kindred have gone, would your first and most earnest inquiries be after the age, rank, office, ancestors, of the messenger? or would the first question, which would rush from your beating heart, and leap from your trembling lips, be, whether the newly arrived knew your friends, and could tell you of their welfare? Is there one in this presence whose whole soul would not burn with indignation, if a curious-minded committee should surround the messenger, and permit no one to address him a word, and deny that he could answer any question satisfactorily, till *they* had ascertained and proclaimed his age, rank, ancestry, education, nation? And if they should further insist, that no one who did not first accept the results of their investigation, not only as true, but as vital to his veracity, should ever be admitted to his presence, or hear the tidings of fortune or misfortune, life or death, which

he brought from those distant fields, would not iron bars become rottenness before the force of your indignation? We cannot thus surround the messenger from the Father, nor can we permit others to do it. They are impotent when they attempt it. The light of this Sun of righteousness overleaps all their walls of exclusion, as the morning's glory pours over the mountain-tops. The sound of his words has gone forth to the ends of the earth, like the song of the stars.

We behold the heavenly messenger before us. The Father's glory shines in his face; the Father's love glows in his heart; the Father's words fall from his lips; the Father's power is in his commands. We lift up our voices in glad confession, "Thou art the Christ, the Son of the living God." Oh, tell us of the loved and dead! tell us of the great Power which made and governs the world! tell us, oh! tell us, divine ambassador, can sin be forgiven? the dead, *our* dead, do *they* live? do they live *there* still? shall we ascend those holy heights? and what is the way thither? or shall we lie with the clod, and think and love no more for ever? Speak, oh, speak to us, thou sent of God, and give us the peace of triumph or despair!" Our anxious eyes gaze into that benignant face; our yearning heart stands still, as the inclining ear tremblingly listens to the words which fall from his opening lips, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die. In my Father's house are many mansions, where ye shall behold my glory. For your heavenly Father is more willing to give you good things than earthly parents are to give good gifts to their children." It is enough, holy messenger, it is enough. God is our Father. Sin can be

forgiven. Our holy ones are in heaven. We shall follow them. Jesus is the way, the truth, and the life. It is enough; it is enough. Away, far away, for ever away with your controversies and dogmatisms respecting the Saviour's rank and essence! away with your unintelligible terms and compound natures, which confound reason and repel faith! I am satisfied, *Jesus is the Saviour*. He saves me from ignorance, sin, death. He gives me knowledge, goodness, life. It is enough.

We believe, furthermore, in Jesus as the Son of God, to whom the spirit was given without measure, so that all his words are to us God's words, his promises are God's promises, his works are God's works. Our faith in him is as full, as perfect, as undoubting, as if the Father in his own person had dwelt in that human form, had done those mighty works, had spoken those living words. Had the words which Jesus spake been uttered by God himself from the open heavens, like those at the baptism, our confidence in their truth would be no greater than it now is. We believe that Jesus spake the words which the Father taught him to speak; that he did the works which the Father gave him to do; that he always did his Father's will. On this simple, sublime confession respecting Christ we stand. Whoever makes more than this a condition of discipleship is in peril. Whoever thinks such a confession not explicit enough, not full enough, lacks confidence in the Saviour's wisdom, who sanctioned it. We stand by the very words of the record. We confess in the very words which the Master confirmed. Who are they who deny the Master? — they who do not trust his sanctioned confession, or they who joyfully confide in it?

2. Respecting Christ's mission, we believe, that "he came to save that which was lost," — "to reconcile us to God." And we have no doubt of his power to do this

work, because God appointed him to do it; for whom God appoints, he makes able. Christ is a sufficient Saviour, because the Father gave him to be our Saviour. This is proof enough to us of his sufficiency. The world stood in need of truth, that they might know the Father, the way of life, and the world of glory. Christ, therefore, saves us by his truth. "Sanctify them," prays Jesus, "through thy truth: thy word is truth." The words which he spake, they are spirit and life. The great purpose of Christ's mission was to reconcile man to God, to win back the prodigal to his Father's house; not to reconcile God to man, not to persuade the Father to open his door, and let the returning wanderer in. It was not to assuage God's wrath, but man's lusts, that he came; it was not to bear the punishment of sin, but to snatch men from its commission, peril, and pain; it was not to satisfy justice, but to show mercy; it was not to vindicate the law, but to reveal pardon; it was not that God might be just in pardoning, but that man might be induced to accept pardon, that the Saviour came into the world; it was not that God's wrath needed a victim, but that man's wrath sought one, that Jesus was crucified. We do not believe that Christ came to rescue us from the hands of an angry God, but that he came to bring us to the Father. There is not a passage in all the New Testament in which Christ is said to have come into the world to reconcile God to man. Our doctrine, as the New-Testament doctrine, is, that God was ready to forgive the penitent, to receive the wanderer. He called, but man refused. He stretched out his hand, but no man regarded it. The beautiful parable of the prodigal son most fully teaches, and most affectingly illustrates, this whole subject. It is too clear not to be understood; it is too beautiful not to be impressive. The agonies of the cross were to move man, not God. Jesus

was not smitten by the lightning of God's wrath, but by the malice of man's heart. He came to bring life, truth, hope, to a sinful race. The power of his truth, the inspiration of his life, are seen all down through the centuries, as his word has been uttered, his life described. As a spring in a desert, as a stream of water in a thirsty land, has been his blessing. Believe his word, partake of his spirit, and thou, O man! shalt be lifted from the abysses of sin to the summits of goodness, from the heritage of the grave to the heirship of the life immortal.

IV. 1. I come now to speak of our belief respecting man. It is most distinctly taught by Jesus, that men are the children of God. That we are his "offspring" was reannounced by Paul. He causes his sun to shine upon all; his rain to fall upon all. He cares for us with a solicitude more pervading and constant than that which earthly parents feel for their children. He is more willing to give us good things than earthly parents are to give good gifts to their children. He who watches the sparrow's falling will much more care for us. He who hears the raven's cry will much more hear ours. Man is capable of becoming like his Father in character, as he is a partaker of the divine nature. He can grow into a perfection like the Father's. "Be ye therefore perfect, as your Father in heaven is perfect." This is the Saviour's direction, and our nature's demand. The germs of the highest excellence, of the widest attainments, are in our bosoms. They need the light and warmth of heavenly influence and earthly discipline, to grow into Christ-like maturity. The aspirations of our hearts, the injunctions of the gospel, coincide in their prophecies and requisitions. These heaven-born faculties must be nourished into their maturity, or our nature is sadly wronged, our consciences con-

vict us of sin. The life eternal, which we are called upon to live, conquers the grave, plucks from death its sting, and lifts us from the shadows of mortality to the everlasting sunshine.

Such are the possibilities of our nature on its ascending side. But we are taught, with equal emphasis, that we are sinful children, and need pardon; that we are debased children, and need renewal. No word from heaven was needed to teach us this. The voice of wailing, which sounds through the earth, proclaims it in tones to startle, shame, and convict the world. Fraud, falsehood, oppression, wrath, calumny, avarice, lust, murder, — the infernal brood which depravity sends forth to curse the world and corrupt the soul, — are portentous signals, and seals of human debasement. Every person, on arriving at years of thoughtfulness and introspection, finds in his bosom forces impelling him downward and deathward. No man of reflection, no person who has examined the tendencies of the heart, can doubt that the current of human life is turbid, dark, polluted. To deny it would be as senseless as to deny that the sun shines, that the rain falls. A convicting voice would come up to him from every hut, would come down to him from every throne, would meet him in every street, would cry out upon him from the depths of the soul.

We believe in human sinfulness and debasement. We cannot help but believe it. Nature and revelation both affirm it in language which cannot be misunderstood or misapprehended. To rescue us from this debasement and sinfulness, Christ came.

Theologians, system-makers, seizing hold of this sad fact in human life, have drawn out their repulsive schemes of the nature, extent, and origin of this depravity in such language and to such results, that the human heart, corrupt

as it confessedly is, recoils from their sad conclusions; and the gospel utterly contradicts them. The repulsive and false descriptions of the infant soul, when it first returns its mother's smile, and claps its dimpled hands, as the joy of its little heart bubbles over, find no support in the teachings of the Saviour, or in the facts of life. It is an observable fact, that, in every passage in which Jesus speaks of children, he speaks of them as "being of the kingdom of heaven," such as we must be would we be members thereof. The same is true of the apostles. Their language and the Master's correspond. Nothing can be more opposite to the language of Christ than the language of many creeds and confessions of faith. Man is not by birth, an infant is not, totally corrupt, wholly disabled, utterly incompetent to will any good act, to cherish any good desire. Both nature and revelation peremptorily and emphatically deny it. Every call upon man to repent would be a cruel taunt; every rebuke of conscience for wrong-doing would be a base deception. For how, in the name of all that is sensible, can man be guilty of not being good, when he has no natural ability to be so? Nay, rather, if it be true that man has "no power to will or do" what is good, then it would follow, as the absurd result, that the only *sin* he could commit would be *to act virtuously!* For what is sin but abusing our nature,—wronging, using to ends not adapted, not designed, the nature God has given us. If our nature is good, it would be sin to do evil. If our nature is evil, it would be sin to do good. The late Professor Stuart saw this, and acknowledged it. "Every being," says he, "perfectly obeys the laws of God who fully and perfectly obeys all the laws of its nature enstamped upon it. It would be as real obedience for a being created evil to do evil, as it would be for the nightshade or hemlock to yield its deadly

juice. Reparation, punishment for obedience of this kind, seems plainly to be without the pale of justice." True words, — never truer; and bravely spoken. Just so we have always believed and spoken. No guilt can attach to, or be felt by, a totally depraved being. It is a moral impossibility.

We believe, then, that man is sinful, debased; not totally sinful, not totally debased. He inherits the nature of his ancestors; and, as they are debased or pure, he is defiled or ennobled. The characteristics of race and family descend from one generation to another. The debasement of corrupt ancestry filters into posterity. We do not believe that children are either angels or demons. We believe that the nature and tendencies of their ancestors are theirs, that passions and appetites are slumbering in the infant's bosom, which time will 'waken into vigorous life, and temptation lure to sinful acts, unless they are restrained, directed, controlled by conscience, and purified by the Holy Spirit.

> "Man's bosom is a soil that breeds
> Or sweetest flowers or vilest weeds;
> Flowers lovely as the morning light,
> Words deadly as the aconite."

We believe, therefore, that the baptism of the spirit, the healing waters of the river of life, are necessary for all; and they are given in rich abundance. Life becomes a conflict between the earthward and heavenward tendencies, between the appetites that grovel and the aspirations which soar, — a conflict, stern, life-long, — sometimes doubtful, yet always going on till the evil appetites and passions, in their sharpened greed and gathered strength, smother the upward yearnings, and the soul sinks into the darkness of death-shade, or till the carnal desires are throttled and

cast into Gehenna, and the redeemed spirit rises to the light, and waves its palm of victory.

2. I am not unaware that passages are culled out of the Bible by patient collectors of proof-texts, which seem to contradict the view of human nature and human character which I have given. And I know, also, that many are disposed to cleave to the letter of the text, which killeth, instead of receiving the spirit which giveth life. It is said that the Psalmist affirms, that "men go astray as soon as they are born, speaking lies;" but it is forgotten that he also says, deprecatingly, "I said, in my *haste*, that all men are liars." Paul is quoted against me as declaring, that "we are by nature children of wrath;" and no attention whatever is paid to that other passage in which he informs the Corinthian Christians that their "children are born holy." I have no intention of entering into any interpretation of passages in this discourse. It is foreign to my purpose. I will only say this, in regard to the battledoor game of texts, which some men are playing to their shame and the world's amusement, that, taking the mere letter of our translation, made by men who held the doctrine which I reject, and hence made most favorable to their opinions, as many passages can be found which teach the purity as teach the depravity of human nature, in any degree. We do not shrink from such a textual controversy, because there are not passages enough in our favor, but because it is a very small business, which we prefer to leave to those who desire nothing better, and can do nothing better. The grand doctrine of revelation on this subject can be no more misunderstood than you can misunderstand the nature of a country, when you see towering above you the riven mountain-top, and waving around you the luxuriant harvest, and flowing past you the refreshing river, and pendent over you the luscious fruit. An imperfect grain

of sand from the river's brink, a dead twig from among the verdant foliage, a tare-head from the burdened wheat-field, a jagged stone from the mountain summit, cannot prove to you that barrenness and the curse of God rest on that landscape. You would question the sanity of the man who should have the presumption to attempt to convince you of the falsehood of the glorious testimony of all your ravished senses, by exhibiting to you specimens of deformity which he had laboriously collected on these shining leagues, and treasured up in his cabinet.

3. One other truth respecting man, and I have done with this point. We believe in the *brotherhood of man*. It grows out of the belief that man is a child of God, as well as derived from the positive declarations of Scripture. The doctrine, that the human race is one great family, fed at one bountiful table by one bountiful hand, and cared for by the Father in heaven, is of supreme importance. We cherish this great truth as vital to any just appreciation of human relations and duties. All just laws must be founded upon it. All oppressions, theoretically or practically, deny it. It sweeps away, at one breath, as the tempest sweeps away the chaff, all unjust distinctions of races and individuals. Pride of ancestry fades away in the presence of the great Father. The poorest boy on the lowest forms in our schoolrooms walks side by side, in the great procession of humanity, with the heirs of kingdoms, the princes and the nobles of the earth. The incorruptible treasures of goodness outvie and outshine gold. Exalted place will seem lowly to the seat on the Saviour's throne which virtue will occupy. Crowns will lose their lustre in the splendors of the crown of righteousness. The doctrine of human brotherhood, as we teach it, as unfolded in the gospel, casts down the lofty, lifts up the lowly, makes all individuals, all rights, sacred. Its rebukes make the

ear of the oppressor tingle. It breathes promise and hope into the bosom of the wronged and oppressed, which make their inflamed eyeballs beam with joy, their swollen lips burst forth in song. The tyrants of millions and the tyrants of one, the despots of empires and the despots of homes, will crouch and slink away, before the brightness of its coming, to the dens and caves of the earth; while suffering millions, who have seen no light, who have known no joy, who have fed on their sobs, and slaked their thirst with tears, as humanity has been wailing on its pillow of stone, will behold, like the old patriarch, the opening heavens, the descending angels, and the glowing heights of glory.

V. Finally, I come to speak of our belief respecting the Sacred Scriptures. We receive the Bible for just what it claims to be, — a record of the prominent laws and acts of the Jewish nation, her poets' songs, her seers' prophecies, and an account of the life and teachings of Christ, and the preaching and letters of some of his apostles. The Old Testament contains the laws of Moses and the history of the Jewish people, and some of the literature of their poets and prophets. They are instructive to us; but they are not our laws. None of the old heroes or worthies is our example. Neither Moses nor David, neither Samuel nor Isaiah, is our example. Christ is our example and Master. We open the gospel, not the law; and the works and words of Jesus are to us truth and life, and they impart a sanctifying power. The teachings of Jesus are to us an end of controversy. We believe implicitly his declarations. When we have sought for light in the pages of the wisest of the world's philosophers; when the wisdom of Socrates, and the spirituality of Plato, and the garnered knowledge of Cicero, make only the darkness visible, and

reveal difficulty rather than confirm faith; when we have bent day by day over the depths of the problems of human life and human destiny, and our eyes have become dim, and our heads dizzy, as we have gazed hopelessly, shrinkingly, into the abysses which yawned before us, — we have found rest, solace, trust, in the words of Jesus; and have raised our tearful eyes in gratitude that God has spoken to us by his Son. And yet we are said by some, who either know no better, and are to be pitied, or knowing better need both to be pitied and pardoned, — by some we are said to deny the Bible. Deny the Bible! Why, we make dying eyes glow by repeating its promises; we fill the hearts of the desponding with hope, as we read its triumphs. The mourner catches glimpses of the fragrant gardens of the blessed through its revelations. We paralyze the arm of oppression by its rebuke; we unclinch the hand of avarice by its description of the riches of righteousness. Deny the Bible! Why, it is our counsellor living, our solace dying. It is life; it is truth; it is salvation. We watch it: we guard it as our most precious heritage. The words of life are there; and in its brightness, as we clasp it to our bosoms, we ascend the summits of goodness unto God.

We believe that the teaching of the gospel is final and authoritative. We accept the doctrines which it unfolds. We exercise those faculties which God has given us with which to discover truth, in learning *what* the gospel teaches; but we are not such bold deniers as to refuse assent to what is there taught, because we cannot measure the heights of God's wisdom, or sound the depths of his love. We exercise our reason in interpreting the language of the Gospels, as we do in interpreting the language of any other book. But we do not say of a doctrine taught by Christ, as we do of one taught by Calvin or

Channing or Wesley, or any other man, "It is not true." We accept Christ, not any of his followers, as authority not to be questioned. One only is our Master, even Christ. Such is the use which we make of reason in interpreting the gospel. Is it not a proper, a legitimate, yea, a necessary use of it? I speak as to wise men: judge ye what I say. Nay, more: the exclusive sects shall be our witnesses, for they verily do the same thing. They use *their* reason in interpreting the Bible as well as we. More astute, more elaborate, more indefatigable reasoners are not to be found than they. And when they have collated manuscripts, and criticised texts, and interpreted symbols, and weighed hyperboles, they affirm that the doctrine taught is what they have discovered. We study their criticisms, weigh their arguments, examine their conclusions, and decide that they are mistaken. They now reply, that we have exalted our reason above revelation, and denied, in our pride, a plain doctrine of the Scriptures! Because our *conclusions* do not agree with *their conclusions*, we deny the Bible. Strange delusion, and stranger assumption! What have we done? Adhered to our own interpretation, instead of accepting theirs. We have denied their infallibility, as they do the pope's. We have questioned the plenary inspiration of their reasonings, not the authority of revelation. As in the day of account they cannot answer for us, so in the day of preparation we cannot permit them to think for us. We cannot submit our reason to theirs. We dare not blindly follow their teachings. We shall not represent them as denying the Bible, because they reason about it differently from ourselves; but we shall show that they cannot consistently thus represent us. They search the Scriptures diligently to learn what they teach: so do we; and what we think

they teach, we accept: so do they. Both of us use reason; neither of us deny the Bible.

Such is our faith in the Bible, and so do we interpret it. Its words are freighted with spirit and life. Its doctrines are to us most reasonable and edifying. We are not obliged to deny the testimony of our senses, or the prompting of our affections, or the dictates of our consciences to receive them; but, like the roll in Ezekiel's vision, the Holy Evangel is written all over, within and without, with invitations, promises, encouragements, which make the good man's life joyous, and his death the gate of glory. In the Old Testament we read words of yearning and expectancy. The hearts of the devout along the ages longed for the light, and prayed for the day. In the sobbing lines of the Psalmist, we find meet words to express our penitence. In his exultant words of thanksgiving, we find expression of our gratitude. In the rolls of the prophets are utterances of highest expectancy and the coming of the kingdom; but, in the gospel, the gates are opened, and we enter in where prophecy is fulfilled, and expectation satisfied.

Such is a skeleton of our belief in the Church, as free to all disciples; in one God, the Father; in one Lord Jesus Christ, the Saviour; in man, as God's child, our brother; in the Bible, as the word of life. Jesus Christ is to us the way; through him flows the life that is everlasting; through him the light divine streams forth into the darkness; through him the impoverished prodigal is encouraged to rise from his degradation, and hasten where the best robe is ready, and the signet-ring prepared, and the harpers assembled. These doctrines are dear to us. We shall continue to advocate them till perplexed, enslaved millions are released from the dread of man into the blessed liberty of Christ. The morning of a new day

is even now dawning. "The first long surf of climbing light floods all the thirsty east with gold." The cunning, and power of exclusiveness, which love the darkness and fear the day, will slink away into the dens and caves of the earth; and millions, rescued from the tyranny of creeds and the fear of excommunication, will rejoice in the liberty wherewith Christ makes men free.

THE JOURNAL OF A CANDIDATE.

(Concluded.)

MALDEN, May 23, 1864.

MY prospects do not brighten in the least. When I have employment, the compensation seldom pays our board; and one-third of the time lately, I have had nothing remunerative to do. Rather than be idle, several Saturdays I have accepted the offers of gentlemen, having temporary charge of certain distant pulpits, to preach in their stead for my travelling expenses, in the hope that I might derive some advantage from being heard; but it has only resulted in my doing the work, whilst others got the pay. As I draw nearer and nearer to a penniless state, I find myself tempted to abandon my calling, particularly when I talk with ex-ministers who have done so without regretting it. Last week, I dined with ——, who told me that the profits of his insurance agencies are two thousand dollars a year; and he is waxing fat in body and mind, with the relief from painful economy, and freedom from the necessity of guarding against giving offence to the petty magnates of such parishes as he was once doomed to take care of. He mentioned —— and ——, who are equally lucky in other departments of trade. All three have given their profes-

sional books to the General Theological Library, after selling their old sermons to the paper-makers. —— thinks that any man is a fool to keep on preaching what nobody cares enough about to sustain decently and cheerfully; and he suspects that two-thirds of the ministers would follow his example, if they had any confidence in their capacities for business. He advises me, however, to plunge into secularism all over, if I engage in it at all; adding that he should be ashamed of himself, if, after withdrawing his heart's best devotion from the ministry, he should continue to seek for opportunities to add to the abundant gains of the week by supplying pulpits, to the exclusion of poor, deluded fellows, who have no other resources, and really wish to be settled. Then he went off into a somewhat classical flourish about the Athenian law, which forbade a man to be of two trades; and Plato adopted it wisely in his ideal republic.

JUNE 8, 1864.

I have written to several influential friends, asking their help in obtaining a situation in which approaching beggary shall not stare me in the face quite so rudely as it does at present. Two of these epistles I headed with mottoes from Elia: "Half the world's misery (Eden else) is owing to want of money," and, "Contented with little, yet wishing for more;" but the others were too earnest and beseeching for any sort of playfulness. I have taken pains to send them off without Mary's knowing it: the first secret of my own that I have ever withheld from her; and, as the replies are to be sent to Boston, I hope to keep her ignorant for a good while. I do not see how she can fail to approve, for there is really nothing else for us to do; but an indefinable something prevents me from consulting her now.

JUNE 18, 1864.

I am in the cars of the —— Railroad, bound for ——, where I am to preach to-morrow, receiving a first-class fee for a novelty; and still I am so far from happy, that my heart is "as full of sorrows as the sea of sands." Our babe has been quite ill for two days, and I am haunted by the doctor's anxious face when he left our room this morning. If I could have afforded the pecuniary loss, I should have staid at home with my wife, who needs my sympathy as well as my assistance in ministering to the wants of the little sufferer. I came very near giving up my lucrative engagement; but it was too late to find a satisfactory substitute, and the child seemed to be in less pain when the hour to start arrived. On my way through town, I overtook a wealthy gentleman whom I know slightly; and he asked me if I was well. I told him "Yes; but very anxious about a sick child at home." He answered, "Why do you leave home then? I never go away when there is any serious illness in my household." His tones were too gentle to suggest the slightest rebuke, and so I was not hurt on that account; but I had not the candor to tell him the whole truth: "My only 'home,' sir, is at a cheap boarding-house, and I am going away to obtain the means of paying for the slender comforts of that, slenderer than ever now in sickness, when we long for space and quiet, and many more things which we cannot command." When, with graceful good wishes, he shook hands with me in front of his fine mansion, a strange pang of envy went through my soul, and I thought that Scott was never more masterly in his delineation of human nature than in the *Antiquary*, where a rough old fisherman talks while he is mending his boat, after returning from his son's funeral: "What would ye have me do, unless I wanted to see four children starve because one is drowned? It's weel wi'

you gentles, that can sit in the house wi' handkerchers at your een, when ye lose a friend; but the like of us maun to our wark again, if our hearts were beating as hard as my hammer." But I soon reflected that I was taking the worst for granted, which I had no right to do; for, when I get back, all danger may have passed. This consoled me for an hour or two; but again the full weight of suspense burdens my spirit.

SUNDAY EVENING, late.

After a restless night, in which I had to contend with depressing thoughts of what might be taking place at Malden, I made my preparations for the services of the day, with an earnestness more like that of a settled minister well aware of the needs of his people, than the half indifferent guessing of an itinerant, who knows that his voice is only the voice of a stranger. Remembering that the war has added to the usual number of the anxious and bereaved, I felt sure, that, as I was suffering myself, being tried, I might be able to succor some others who were tried also. In this confidence, I put my heart into the hymns and prayers and sermons to an extent far beyond my ordinary experiences of late. My only encouragement was the most respectful attention on the part of the congregation, until I was leaving the church in the afternoon, when a noble-looking woman, between fifty and sixty years of age, who had lingered in the porch, asked me to go to her house, and spend the evening. I found that she is a teacher, having a spacious schoolroom under her own roof; but this year she has suspended the work of instruction, that she may recover from burdensome fatigue, and have leisure to give some of her attention to soldiers in the hospitals of the neighborhood. Her conversational talents are remarkable; and I have never heard wiser comments on new books and public men: but it is plain, that her favorite themes are the charities occasioned by

the war. Just before I came away, she thanked me briefly, but most eloquently, for my services at church; declaring that they had been so peculiarly adapted to her wants, that it seemed as if it must have been my purpose to revive her faith and courage. My prayers, in particular, she said, satisfied her that I was able to comfort those who were in any trouble, by the comfort wherewith I myself had been comforted of God. Her last words sounded like another quotation from Scripture; but I do not know where to look for it: "Many are in high place, and of renown; but mysteries are revealed unto the meek." Can it be that she intended to apply this to my ministry? Of one thing I am certain, and that is the ripeness of this short friendship. Already it seems as if our acquaintance has had no recent beginning, and can have literally no end. Like the fabulous trees of Java, it bears at once blossoms and fruit.

MALDEN, June 23, 1864.

It seems a year since I made the last entry in this journal, the days have been so crowded with excitement and sorrow.

Monday morning I met the superintendent of the Sunday school at ——, on the Boston train. To gratify my intense curiosity, and to keep my mind from preying on itself, "the most unwholesome food," I asked him about Mrs. ——, and learned that her husband was a professor in the —— Medical College, and that he died twenty years ago, leaving her with two sons and a very small property. One son was colonel of a Western regiment, and fell near Vicksburg. His younger brother died in 1859. Mr. —— said that the latter was really a martyr to his anti-slavery convictions. He was named George, for an uncle at Mobile who offered to pay his college expenses. The uncle visited the North, and said in the hearing of his nephew, who was then a sophomore, that one of his errands was to

try to find a young quadroon girl, the property of a friend of his, who had escaped to the Free States. He also stated that his detectives had found her at number —, on —— Street, Philadelphia; and he meant to have her arrested on his way home. George, having stealthily put down the number and the street, went to Philadelphia on the night-train, and warned the girl of her danger. The next week, he received a letter from his uncle, who had recognized the description of the man who had baffled him, given by some thoughtless abolitionists who wished to taunt a slaveholder; and the young man was most insolently reminded of his indebtedness to the relative whose evil purpose he had so promptly thwarted. George at once left college; sold his text-books, watch, and his best clothes; and, borrowing some money of several friends, sent to his uncle every dollar that he had advanced, principal and interest; and went to seek his fortune in the West, where he lost his life in a shipwreck on Lake Erie. Mrs. —— herself contributes to our best periodicals. And it is such a woman, and the mother of such sons, who thanked me yesterday!

Hurrying through Boston, I reached this place in the middle of the morning. It was a bad omen to see Mary at liberty to be watching for me as I approached the door. She met me with a pale face, and led me silently up to our room, where our little daughter, whom I had left so hot and flushed with the cruel fever, returned my greeting with closed eyes, and lips so cold, that my heart was almost frozen at their icy touch.

We had the simple funeral yesterday afternoon; and I have been deeply moved by the kindnesses of many persons. Our landlady, of whom I have had some hard thoughts at times, procured a costly and exquisite wreath of snowiest flowers as the offering of her womanly soul. A large box came from W., with enough wreaths and

crosses to decorate a church at Easter. There were letters, too, from every household in which I had been a comforter, telling me how truly they mourned with me, as I had mourned with them in their days of darkness. Even Deacon ——, who was so active in making me uncomfortable, wrote that he had seen my conduct in a new light for some time, but felt too proud to tell me that the parish stood no chance of securing a better man, until he saw the notice of my loss in the "Boston Journal," and then he felt free at once to own that he had wronged me. I cannot imagine much softness in that stern face of his; but there were traces of tears on this old man's letter, and, from my inmost heart, I forgive him all.

JUNE 24, 1864.

Discouraging replies to all but one of my business letters were received last week; and to-day came the answer to that. I opened it with little hope, but, to my great surprise, it offered me a fourteen-hundred-dollar clerkship in an old house of the very best repute; and yet I am not half so much gratified as I thought I should be. After all, my wife must help me to decide. It was chiefly to shield her from privations that I proposed a change of employment.

JUNE 29, 1864.

I have declined the clerkship. As soon as I mentioned the subject to Mary, I saw that it pained her; and she told me that it was one of the worst shocks of her life. She admits that we are having a hard time, and that our future is quite uncertain; but she would rather endure much sharper temporal trials than have me give up the holy work to which I have been set apart. She reminded me of the radiance of my sainted mother's face, when she was carried to church, for the last time, to see me ordained; and how fervently those pale, thin lips thanked

God that she had one son consecrated to the setting-forth of unseen and eternal things. It was with a flitting blush that my wife went on to speak of her own aspirations. "You know," she said, "that it was in part to share the trials and joys of a calling which commends itself to the best longings of a true-hearted woman, that I renounced an opportunity of wealth, style, and ease. Having put our hands to the plough, we ought never to look back. Go on, and I am ready to welcome every hardship; and, if it becomes necessary, I will teach music and drawing, or humbler branches. If we wavered in our purpose before the death of our child, let these fresh experiences of the worth of divine realities strengthen our fearful hearts."

JULY 4, 1864.

As I stood in the pulpit at —— yesterday, I noticed, for the first time, that Mary has had three Scriptural mottoes printed on my sermon-cover in golden letters: 1. "Endure hardness as a good soldier of Jesus Christ." 2. "A patient man will bear for a time, and afterward joy shall spring up unto him." 3. "He that taketh not his cross, and followeth after me, is not worthy of me."

TO THE EDITOR OF THE "MONTHLY JOURNAL," — As I have not been able to find the young minister who left the horse-car at Cambridgeport, from whose manuscript I have now made as many selections as the patience of your readers will bear, I cannot deliver several parcels and messages which have been sent to me by interested readers of his journal. A very nice pair of shoes, labelled "For Robbie," and received three months ago, are still on hand. The anonymous giver is informed, that they have not reached the object of her remembrance; and they are too small for my own children.

To those persons who have expressed a desire to render pecuniary assistance to this candidate, I would respectfully suggest, that, if they cannot now see deserving persons of his class, no spectacles that I could lend them would be of the least avail.

Several parish committees have asked me to send the candidate to them, promising him a fair hearing; but, after referring to his journal, I suspect that he has been heard in the most of their pulpits already. *

FROTHINGHAM'S TRIBUTE TO T. S. KING.*

It is too early to write the life of Starr King. Only little more than a year has elapsed since his worn and weary frame was laid to rest, and the sense of personal loss is too deep and fresh to permit one to sit down calmly to record the events of his splendid career, and to analyze the sources of his marvellous power. But what the hand of friendship can do now, Mr. Frothingham has done gracefully and well. Writing under the inspiration of a long and intimate acquaintance with Mr. King, and with access to a large mass of his private and familiar correspondence, he has given us a sympathetic sketch of that spotless life, and has delineated some of the traits of character which so strongly endeared our friend to all who were brought within the magic circle of his influence. Those who knew him only through the spoken or the too seldom printed word will learn from these pages something of that loving heart, and those warm and tender sympathies, which were even more remarkable than the keen logic, the exuberant imagination, and the inspiring eloquence which seldom failed to move even the coldest audience. But this is not the only service which Mr. Frothingham has rendered by the preparation of this heart-felt tribute of personal affection. Those who were on terms of friendship or intimacy with Mr. King will gladly read the narrative of his opening years, and will feel a deeper reverence for his memory as they watch his early struggles with adverse fortune and learn by what processes of self-culture he formed and rounded his moral, spiritual, and intellectual character. And all will be grate-

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* A Tribute to Thomas Starr King. By Richard Frothingham. Boston. Ticknor and Fields. 1864. 16mo. pp. 247.

ful for the precious excerpts from his familiar letters with which Mr. Frothingham has enriched his pages, and which after all are the chief attraction of his volume, — so true is it that our friend was, and will be always, his own best biographer. The portrait which he engraved on the hearts of all who knew him, and some traits of which every one may trace in these unstudied letters, is far better than any which the most skilful biographer may hope to present. As Buckminster's best biography is in the traditions of the elders, and in the letters which Mrs. Lee has carefully preserved, so the best record of King will be in the affectionate remembrance of his friends, and in his own deeply suggestive words.

As we thus revive our recollections, and read with ever-increasing interest Mr. Frothingham's attractive pages, we are more than ever impressed with the conviction, that, since the death of Buckminster, Liberal Christianity in America has met with no loss so great as that which it suffered in the death of King. It is common to dwell on the services which, as a Christian patriot, he rendered to our afflicted country in the last years of his life; and it is scarcely possible to magnify these services too much, or to prize them too highly. But far more important, we believe, would have been the services which he would have rendered, and far greater the influence which he would have exerted as a Christian minister, if his life had been spared until the sound of war shall have ceased within our borders. There was that in his personal character, in his theological opinions, in his rich and various culture, in the positiveness of his faith and his loyalty to his own convictions, in his still increasing reputation, and in his personal relations, which would have placed him foremost among the men who, as we hope and believe, are to wage successful battle in support of that simple and Scriptural faith of which he

was so bright an ornament. As a preacher and a public speaker he had few equals and no superior; and the rapt attention with which crowds hung on his winged words was a pledge of the influence which he would have continued to exert when speaking on the highest of all themes: as a writer, he has left no adequate memorial of his powers, — not even in his delightful volume on the White Hills; and it is much to be regretted that his early ambition to prepare some philosophical work was never gratified. But, whether as a preacher or as a writer, he would have left a broad and deep impress on the age, and have helped largely in the regenerating work which must be wrought in this country. He cannot, however, be said to have lived in vain, though he died before he was forty, and left many hopes and aspirations unfulfilled. Such a life and such a character are a priceless legacy to those who come after, and a most persuasive proof of the adaptation of our views to the wants of man.

THE ARMY MISSION.

For the information of our churches in regard to this branch of the work of the Association, the Army Committee would state, that they have adhered to the method of action which has already been often explained. Their opportunities have, however, gradually enlarged, till at the present time they have volunteer helpers in all sections of the country, to the number of seventy, who are regularly in communication with the Committee, and to whom our publications are sent for distribution in numbers proportioned to their several wishes and means. At the time

of issuing this Journal, we are in this way sending every week five thousand newspapers ("Register" and "Inquirer"), and every month one thousand five hundred Monthly Journals, one thousand Monthly Religious Magazines, one thousand Sunday-school Gazettes, and over fifty thousand army tracts; and the number required of each is increasing every day.

The mere number of papers, &c., sent is not, however, in the estimate of the Committee, a fair measure of their success. It is easy to send any amount, with the risk of having it wasted or piled up as rubbish in some hospital storehouse. We therefore deem it important to say, that no papers or tracts have ever been sent, except with the assurance that they were going to one who, through real interest in the cause, had undertaken to distribute them; and there is a reasonable certainty that almost every thing sent has been properly given out and read. Moreover, it is another excellence of our method, that, up to this time, *not one dollar has been expended*, directly or indirectly, for the whole machinery of distribution, except what has been paid for transportation of packages, and postage of letters sent.

Nevertheless, the Committee are aware that the work is still very inadequately done, considering its importance and our means; and they are accordingly glad to make known that permission has been received from the War Department to send out agents to the field. We hope immediately to avail ourselves of this opportunity. It is not our purpose to send many agents. We shall send only a few, and those the very best we can secure. Their appointment will not essentially change our plan of distribution. We shall still rely on the voluntary aid of persons connected with the army whose co-operation we

have found so valuable hitherto. The work of the men sent out under this authority will be to extend our present facilities, by forming wider acquaintance and by active intercourse in the army, while they will try in every way to exert a religious influence in the spirit of our Liberal faith.

The Committee would further say, that, with the consent of the proprietors of the "Register" and "Inquirer," they are permitted to occupy a portion of each number of these papers with matter which they may select, and they are taking measures to secure such articles as shall best serve the purpose; the design being, that such among these articles as may prove especially adapted for it will be published afterwards as a separate tract. We invite the co-operation of our brethren and others in this attempt, and shall be glad of any contributions. It is our desire that our army literature shall be as ample in its variety as it is already acknowledged to be excellent in kind.

In addition to what has been thus mentioned of our work, we are making arrangements to place a library of our publications, so far as is practicable, in every permanant hospital and every vessel of war. In connection with this, we have repeated calls for miscellaneous books, especially standard histories and the like; which, of course, it does not come within our province to furnish with the money of the Association. We have now, however, facilities for bestowing such books to the best advantage, and shall be glad to be the medium of so bestowing any such good books that may be sent to us, or even of expending money in their purchase if given with this express purpose.

CHARLES LOWE,
Chairman of Army Committee.

VOICE FROM THE ARMY.

One who has been engaged in distributing our reading matter in hospitals, writes: —

"I asked a soldier the other day if he had read the 'Tract' I gave him. 'Oh, yes,' said he, 'it was excellent. I lent it to one of the boys, and then it went all round the ward.'

"Fancy a 'Tract,' — a synonym for summer dust and dryness, going the round of an army-hospital ward. Send me, please, some of the 'Letter to a Sick Soldier' as soon as it is struck off; it is such a real pleasure to distribute them."

A soldier writes, —

"I have received several copies of the 'Christian Register,' and have read them with a great amount of pleasure; and after reading them I have given them to my comrades, and they have passed them around till they were all worn out."

An officer, to whom we wrote asking his co-operation, writes: —

"Your note is before me. I rejoice that an opportunity is at last offered me to aid in such a good work as the distribution of the publications of the Unitarian Association. I am favorably situated to aid.

"Two weeks ago there were fourteen thousand soldiers of the 23d Army Corps within two miles of my office. Orthodox publications were freely circulated among them. As I rode among them one day, I could not help exclaiming, 'Where, oh where, is Liberal Christianity!'"

ONE HUNDRED THOUSAND DOLLARS.

THE subscriptions to the one hundred thousand dollars which the American Unitarian Association are raising are as follows at the latest date. Payments are now made with commendable rapidity, and we hope very soon to have the money all in hand. All the payments made amount to $26,940,63.

Dr. Bellows's society, New York, paid	$5,396.47
Rev. Mr. Hale's, Boston, "	5,025.00
Rev. Mr. Potter's, New Bedford, "	1,500.00
Rev. Mr. Young's, Newton, "	1,625.00
Rev. Mr. Ware's, Baltimore, "	1,100.00
Rev. Dr. Bartol's, Boston, "	2,505.00
Rev. Mr. Brigham's, Taunton, "	1,659.00
Rev. Mr. Lowe's, Somerville, "	725.00
Rev. Mr. Swan's, Kennebunk, Me., "	406.00
Rev. Mr. Hall's, Plymouth, Mass., "	260.00
Rev. Mr. Galvin's, Brookfield, "	130.00
Rev. Mr. Moors's, Greenfield, "	100.00
Rev. Mr. Vinal's, N. Andover, "	105.00
Rev. Mr. Adams's, Templeton, "	75.00
Rev. Mr. Putnam's, Brooklyn, N.Y. "	6,101.66
Rev. Mr. Bridge's, Hampton Falls, N.H., paid,	32.00
Rev. Mr. Buck's Fall River, paid,	412.50
Rev. Mr. Moore's, Duxbury, "	63.00
Rev. Dr. Gannett's, Boston (not finished), over	5,500.00
Rev. Mr. Tilden's, Boston, " "	750.00
Rev. Dr. Clarke's, Boston, " "	700.00
Hawes Place, South Boston, " "	400.00
Rev. Mr. Zachos's, W. Newton, " "	200.00
Society in Lowell, " "	1,100.00
Rev. Dr. Newell's, Cambridge, " "	1,200.00
Two Societies, Providence, R.I., (not finished), over	11,000.00
Rev. Mr. Chaney's, Boston, " "	2,000.00
Rev. Mr. Ware's, Burlington, Vt., " "	200.00
Rev. Mr. Westcott's, Barre, Mass., " "	200.00
Rev. Dr. Hedge's, Brookline, " "	700.00
Society in Springfield, " "	1,500.00
Rev. Mr. Livermore's, Lexington, " "	82.00
Rev. Mr. Everett's, Bangor, Me., " "	350.00
Rev. Mr. Hussey's, North Easton, " "	1,550.00
Rev. Mr. Barrett's, Dighton, " "	150.00
Rev. Mr. Hepworth's, Boston, " "	9,000.00
From "brethren scattered abroad."	
"A friend in New Hampshire,"	50.00
"A mite" from Charlton,	10.00
	$63,862.63

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 13, — Present, Messrs. Stebbins, Kidder, Livermore, Clarke, Brigham, Barrett, Hinckley, Lowe, Hale, Sawyer, Smith, and Fox.

The Treasurer presented a communication from a gentleman who desired, for the present, to have his name known only to the Treasurer, concerning certain property which he proposed bequeathing to the Association; and it was voted to refer it to the Finance Committee.

The Committee on New-England Correspondence reported in favor of granting to the society in Brooklyn, Conn., in response to an application received, the sum of $100, to aid them in sustaining preaching the present year; and their report was adopted.

The Army-Mission Committee reported concerning the arrangements made for circulating reading matter among the soldiers; and also reported, that, since the last meeting, they had decided it best to make immediate application to the War Department for permission to send agents to the army; which had been done through Hon. Thomas D. Eliot.

The Committee on Theological Education presented an application for aid from a student in the Cambridge Divinity School, and, in accordance with their recommendation, $50 were voted to him from the income of the Perkins Fund.

The President presented a letter from the Committee appointed to call the National Unitarian Convention, inviting the Board to send delegates to represent the Association on that occasion, and expressing the wish that they should go prepared to make a report to the Convention concerning the plans and wishes of the Board. It was unanimously voted to accept this invitation, and the Presi-

dent, Secretary, and Treasurer were then chosen as delegates, and were authorized to prepare a report to present to the Convention.

The President stated that it was the wish of Rev. Dr. Bellows's Society, that $1,000 from their contribution to the hundred thousand dollars fund should be appropriated to the society in Yonkers, N.Y., to aid them in paying the debt upon their church; and of the society at Newton Corner, that $50 from their contribution should go to the society in Houlton, Me.; which appropriations were accordingly made.

The President further stated, that there were certain things which should be done at once, without waiting for the new plan of work to be arranged, which would be rendered necessary by the large increase in the funds of the Association. New "Rooms" were needed, the present accommodations being too limited, and inconvenient in other respects. There were several openings at the South and South-west, where agents should be sent without delay; and this was especially the case with regard to Charleston and Savannah. Libraries of standard Unitarian books were needed for the army hospitals and the ships in the navy, and communications had been received from several publishers offering some of their publications for such purposes at reduced prices.

After the President had made this statement, it was voted to instruct the Finance Committee to look for new apartments for the Association, and then, after some discussion, a Special Committee was appointed, consisting of Messrs. Clarke, Hale, and Stebbins, to report a plan of work, at a meeting to be held the following Monday, and with power to send immediately an agent or agents for inspection of the field in Charleston and Savannah.

The Board then adjourned to Monday, March 20.

March 20. — Present, Messrs. Stebbins, Kidder, Livermore, Hedge, Brigham, Barrett, Hinckley, Lowe, Hale, Sawyer, Smith, and Fox.

The Special Committee appointed at the last meeting presented a report, which was accepted, and the following recommendations contained therein were unanimously adopted: —

"1. The system o sub-committees shall be continued; these committees working under the general superintendence of the Board, which shall at regular intervals make appropriations for their use. Each Committee shall make a written report every month, to the Board, of what it has done, what it wishes to do, and the amount needed for its objects. All payments made by order of any Committee shall be reported by it in detail; and no expenses shall be incurred, and no debts contracted, for which appropriations have not been made.

"2. In addition to the present Standing Committees, the following shall be appointed: South-western, Southern States, and Pacific-coast Committees.

"3. Each Committee shall bring in without delay a written statement of what it proposes to do in its department, and an estimate of the funds needed.

"4. In no case shall any person be sent out, under the auspices of this Board, without a written commission from the Committee sending him, calling his attention to the general and specific objects of his mission; and every such agent shall be expected to make a full report of his work as often as once a month.

"5. The Board shall appropriate at once to the Western, South-western, and Southern Committees $500 each, to enable them to commence work in their respective departments.

"6. The Committee on Publications shall proceed at once to make a selection of books for army libraries, to be deposited in the permanent army hospitals, and in ships of war of the United States."

The following suggestions made in the report were accepted by the Board: —

"We suggest that, at first, experienced pastors be sent out for missionary work, and that their pulpits be supplied, and their expenses paid by the Association.

"We also suggest that every such minister be requested to select some young man as his companion and assistant, and that the travelling expenses of such assistant be defrayed by the Association."

The consideration of the Report having been concluded, the three new Committees were filled as follows: —

Southern Committee.

Messrs. LOWE, KIDDER, and HEDGE.

South-western Committee.

Messrs. STEBBINS, BRIGHAM, and SAWYER.

Pacific-coast Committee.

Messrs. CLARKE, HALE, and LIVERMORE.

The Committee on Theological Education reported in favor of appropriating $50 from the income of the Perkins Fund, to a student in the Cambridge Divinity School, from whom an application had been received; and their report was adopted.

In compliance with a request from Rev. A. P. Putnam's Society, Brooklyn, N.Y., $1,000 from their contribution to the hundred thousand dollars fund were voted to the society in Yonkers, N.Y.

The Army-Mission Committee reported that their application to the War Department had been successful, and that agents would be at once sent to the army and the hospitals.

Rev. James Walker, D.D., Rev. Orville Dewey, D.D., and Rev. Samuel Barrett, D.D., were chosen honorary

delegates to represent the Association at the National Convention.

After the transaction of other business, the Board adjourned to Monday, April 10.

INTELLIGENCE.

Mr. GEORGE N. RICHARDSON was ordained as pastor of the society in Westborough, Mass., on Tuesday, Feb. 28. The order of services was as follows: Anthem; invocation by Rev. George S. Ball, of Upton; reading from the Scriptures by Rev. William G. Scandlin, of Grafton; sermon by Rev. James Freeman Clarke, of Boston; hymn; ordaining prayer by Rev. Thomas T. Stone, of Brooklyn, Conn.; charge by Rev. Richard S. Edes, of Bolton; right hand of fellowship by Rev. Frederic Frothingham, of Brattleborough, Vt.; hymn; address to the people by Rev. Joseph Allen, D.D., of Northborough; concluding prayer by Rev. J. F. Clarke; doxology; benediction by the pastor.

Mr. CHARLES A. ALLEN, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the new society in Montpelier, Vt., on Wednesday, March 1. The order of services was as follows: Voluntary; opening prayer by Rev. Loammi G. Ware, of Burlington, Vt.; reading from the Scriptures by Rev. Eli Ballou, D.D. (Universalist), of Montpelier; hymn; sermon by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.; ordaining prayer by Rev. John Cordner, of Montreal, Canada; charge by Rev. Edgar Buckingham, of Troy, N.Y.; right hand of fellowship by Rev. Mr. Abbot (Universalist), of Lowell, Mass.; address to the people by Rev. Edward E. Hale, of Boston; benediction by the pastor.

Rev. JOHN W. HUDSON has resigned the charge of the society in Ware, and accepted a call from the society in Chicopee, Mass.

Rev. HENRY F. HARRINGTON has resigned the charge of the

Lee-street Society, Cambridgeport, and accepted the appointment of Superintendent of the public schools in New Bedford, Mass.

Rev. S. B. FLAGG has received a call from the society in Waltham, Mass.

Rev. FRANCIS C. WILLIAMS has received a call from the society in East Bridgewater, Mass.

Rev. JOHN K. KARCHER has resigned the charge of the society in Nantucket, Mass.

Rev. JOHN F. MOORS, of Greenfield, has received a call from the society in Northampton, Mass.

Rev. CHARLES H. BRIGHAM has resigned the charge of the society in Taunton, Mass., to labor in an important field at the West, by invitation of the Executive Committee of the American Unitarian Association.

ACKNOWLEDGMENTS.

1865.			
Feb.	24.	From Rev. Dr. Eliot's Society, St. Louis, Mo., as a donation	$100.00
„	24.	„ Rev. G. W. Skinner, as an annual membership	1.00
„	25.	„ William T. Piper, for Army Fund	1.00
„	27.	„ Atherton Blight, Philadelphia, for Army Fund	100.00
„	27.	„ Society in South Danvers, for Monthly Journals	14.00
„	27.	„ Society in Walpole, Mass., for Monthly Journals	15.00
„	28.	„ Society in Peterboro', N. H., for Monthly Journals	6.00
„	28.	„ a lady, as a donation	25.00
„	28.	„ Rev. Edward E. Hale's Society, Boston, as a donation, including thirty-six life-memberships	5,025.00
March	2.	„ a friend in Charlton	10.00
„	2.	„ Rev. Edward C. Towne, as an annual membership	1.00
„	2.	„ Society in Medford, for Monthly Journals	10.00
„	3.	„ Society in Templeton, as a donation	75.00
„	3.	„ a friend in New Hampshire	50.00
„	7.	„ James M. Drake, Yonkers, N.Y., to make himself a life-member	30.00

March	10.	From	Society in Kennebunk, Me., as a donation, including life-memberships for Mrs. N. E. Smart, Mrs. S. H. Swan, Mrs. C. Mendum, Mrs. O. L. Morton, Mrs. R. W. Lord, Adam McCulloch, Mrs. L. L. Deane, E. L. Mitchell, Ivory Gillpatrick, and Mrs. J. A. Lord .	406.00
„	10.	„	Society in Greenfield, as a donation . . .	100.00
„	10.	„	Ed. G. French, Epworth, Iowa, towards life-membership	5.00
„	13.	„	Rev. Edward J. Young's Society, Newton, as a donation, including $30 from William Claflin, to make himself a life-member . .	1,625.00
„	13.	„	an old lady, for missionary purposes . . .	50.00
„	13.	„	a class of boys in Rev. O. C. Everett's Sunday School, Charlestown, by penny contributions	2.00
„	13.	„	Rev. Wm. Brown, as an annual membership	1.00
„	13.	„	Society in Sherborn, for Monthly Journals .	15.00
„	13.	„	Society in Marblehead, for Monthly Journal, additional	1.00
„	13.	„	Society in Marietta, Ohio, for Army Fund .	5.00
„	14.	„	Miss Jeanie Pomeroy, Stockbridge, to complete her life-membership	10.00
„	14.	„	Rob't Mason, Jacksonville, Ill., as a donation	5.00
„	14.	„	Josiah Day, as an annual membership . . .	1.00
„	15.	„	ladies of Second Unitarian Society, Philadelphia, to make their pastor, Rev. William L. Chaffin, a life-member	30.00
„	16.	„	Joseph H. Allen, as an annual membership .	1.00
„	16.	„	Society in Baltimore, Md., for Monthly Journals	25.00
„	17.	„	Rev. Dr. Bartol's Society, Boston, as a donation, including life-memberships for Mrs. E. E. Newhall and Mrs. D. F. Faulkner .	2,505.00
„	18.	„	members of Society in Plymouth, as a donation	260.00
„	18.	„	Society in South Danvers, for Monthly Journal, additional	2.00
„	20.	„	Society in Taunton, as a donation	1,659.00
„	21.	„	Society in Dublin, N.H., for Monthly Journals, additional	4.00
„	22.	„	Society in Baltimore, Md., as a donation . .	1,100 00
„	22.	„	Mrs. Mary Evans, Elkton, Md., as a donation	10.00
„	22.	„	a friend, as a donation	25.00
„	23.	„	the ladies of the Society in Uxbridge, to make Theodore B. Whiting a life-member	30.00
„	23.	„	Society in Brookfield, as a donation, including $30 to make Rev. Edward I. Galvin a life-member	130.00
„	23.	„	Rev. A. P. Putnam's Society, Brooklyn, N.Y., as a donation	6,101.66
„	23.	„	Mt. Pleasant Society, Roxbury, for Monthly Journals	23.00
„	24.	„	ladies of Society in Augusta, Me., to make their pastor, Rev. Henry W. Brown, a life-member	30.00

THE

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VOL. VI.] BOSTON, MAY, 1865. [No. 5.

NATIONAL UNITARIAN CONVENTION.

AT ten, A.M., April 5, there assembled, in New York, the first National Convention of the Unitarian Churches. His Excellency Governor Andrew was chosen President; and it was the universal opinion, that the success of the Convention was due very much to his firm, kind, impartial, sagacious, and good-natured management of it. James Freeman Clarke was invited by the Committee of Arrangements to preach the opening sermon; and he delivered, on Tuesday evening, a discourse, since printed in the "New-York Inquirer." Perhaps there was never collected on the American Continent a body of men combining more intelligence, energy, and Christian character, than the body of delegates. About one hundred and ninety-five churches were represented by their pastors and two delegates, making some five hundred in all.

Mr. Clarke's object, in his sermon, was to show the central Christian purpose and conviction on which the Unitarians might all unite. One or two gentlemen were perhaps dissatisfied, thinking that it was too liberal, and opened the door too widely; but the body of delegates, to judge by their vote of thanks, probably approved of what was

said. The purpose of the Convention was to unite the Unitarian churches into a strong working organization, in which they could co-operate for that which our Brother Hale, at the South End, calls the work of "the new civilization." This they came to do, and this they did.

For the first time in the history of our body, — perhaps in the history of the Church, — an Ecclesiastical Convention met, composed two-thirds of laymen, presided over by a layman, and which was throughout steered and managed by laymen. The result was, that instead of quarrelling about doctrines, instead of spending time in talk, they did, in the shortest time, a vast amount of business. They looked over the whole United States, to see what missionary work was to be done; what colleges to be established; what funds were needed for churches, — every thing was considered in its order; and then they arranged and adopted a Constitution for the Annual Convention; making it a permanent organism, equal to the work of serving all our churches and directing their efforts. Many felt, all the time, that the good sense and good nature of the laymen were carrying us through and over every difficulty. They had come to New York to do a work; and they meant to do it, and did it. We had the feeling, all through, which one has on an ocean-steamer in the Atlantic, — that, down below somewhere, there is a great motive-force which is pushing the vessel on; and that if a storm comes, and waves arise, the vessel will be pushed on steadily, just the same.

There was a right wing and left wing to the Convention: a conservative wing which wanted a creed in distinct articles; setting forth a doctrinal basis of belief in the Scriptures, in miracles, and in the supernatural authority of Christianity. On the other hand, there was a radical wing, which perhaps wished the Convention not to ex-

press any Christian faith at all, but to open their arms to admit all Come-outers, Naturalists, and Nothing-arians.* The Convention did neither the one nor the other. It went straight between the two. It refused to consider any creed, but adopted a preamble to its Constitution to this effect: —

"*Whereas*, the great opportunities and demands for Christian labor and consecration, at this time, increase our sense of the obligation of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son; therefore the Christian churches of the Unitarian faith here assembled unite themselves in a common body, to be known as the National Conference of Unitarian Churches, to the end of re-organizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work."

This preamble and resolution of Christian purpose sufficiently shows, to all who wish to understand it, that this Convention is a Christian Convention, believing in Jesus Christ; but it does not undertake to define for any one what Christianity is. We do not see how it could have been better expressed.

The only other question was, whether the Convention should include *only* Unitarian churches, or also others who sympathize with us, but do not bear our name. It was proposed to insert the word "Independent," so that it should read, "This body shall be known as the National Conference of Unitarian and Independent Churches." But it was evident that the Convention meant, this year, only to organize the Unitarian churches, and then go

* It is, however, only just to this left wing to say, that they displayed a desire heartily to co-operate; and, of the two extremes, showed the most conciliatory spirit.

home, leaving further and larger work to be done hereafter. The amendment, therefore, was not pressed to a vote.

The result of the Convention was quite satisfactory to all who took part in it, except to one or two gentlemen on either extreme. One or two may have been offended because the Convention would not adopt an explicit creed. One or two may have been offended because it *did* declare itself a Christian body, and refused to admit any but Christian Unitarian churches. But the great body felt that it had taken the right ground, and that the result is as follows: —

First, Unitarianism has ceased henceforward to be a merely New-England affair, and has become a national affair. It has been *depolarized*. The delegates of all our churches have stood face to face with the great interests of the whole land, and feel that their field "is the world," — not New England.

Second, The Unitarian *laity*, as well as clergy, are henceforth committed to take hold of and carry on its great moral, religious, and missionary work.

Third, The churches, retaining their independence in themselves, are nevertheless united henceforward for work.

These are sufficient results. Let us add that any thing which we have read in the newspaper reports about the Convention may be, as a general thing, *disbelieved*. The newspapers seemed to take particular pains to represent every thing exactly opposite to what it actually was. For example, Mr. Ames was reported as declaring that he could not unite with any but Unitarians; whereas he was the gentleman who labored especially to open the Convention to others. Mr. James F. Clarke was reported as being a leader of the radical wing in the body; whereas he

was generally regarded as belonging to neither wing, but to the centre.

Mr. Clarke, however, was himself partly to blame for this, as his sermon was liable to be misunderstood. Seduced by the image of a "change of base," he gave the idea to some persons that Christianity had changed its fundamental ideas, and that the Christianity of Paul differed from that of Jesus. But what he meant to say was evidently not this. In speaking of a base, he meant the source of its supplies, not the source of its ideas and aims. Sherman's army did not change its commander, its objects, or its method, when moving from Atlanta to Savannah: it merely changed the position of its magazines. So Christianity, under Paul's guidance, did not change its Head (which was Christ), or its purpose (which was to save souls), or its method (which was to reconcile sinners to God by faith in God through Christ), but the source of its supplies. Having drawn its converts before from the Jews, it hereafter took them from the Gentiles. This was plainly the preacher's meaning; but he unwisely used an image liable to misconstruction, and has therefore only himself to blame, if he was misunderstood.

The "New-York Observer" found fault with the Convention, and considered it as taking a position unparalleled in ecclesiastical history, because it could not agree on any *definition* of Christ or of Christianity. But is this really so unusual? Is there any body of Christians in the land who really hold precisely the same intellectual views of Christ, his person, and his work? Among Trinitarians is there not every kind of difference, reaching from Sabellians on the one extreme, — who reduce the Trinity to a mere verbal distinction, — to Arians and Tritheists on the other, who accept three distinct Gods? Do any two theologians among the Orthodox agree in their view of the

atonement? Why, then, should the "Observer" be surprised that we are willing frankly to admit what every one else knows? The Orthodox agree in using certain *words*, but beneath those words conceal very different opinions. We, when we have different opinions, use different words. Which is the most honest course? Which is most likely to conduct to a really sound belief?

The "New-York Independent," on the other hand, contained an account of the Convention which we could accept as our own, scarcely altering a word, so discriminating and just were its statements. We quote its last three paragraphs:—

"The whole tone and spirit of the Convention impressed me with the indifference of its members with regard to points of speculative theologic belief. There was no accurate, precise body of faith on which conviction reposed. Great interest was expressed in the diffusion of Christianity; but it was the practical spirit of the gospel, to which the most vital importance was attached, not the dogmas of any church. At the same time, I am bound to say that the movement represented by the late Theodore Parker seemed to meet with little sympathy or favor in the Convention. There was no attempt to bring it prominently forward. The ministers who are understood to be inclined towards Parkerism kept in the back-ground. I believe that the most conspicuous among them made no attempt to speak at all. I am persuaded that the great mass of Unitarians adhered strongly to the primitive land-marks of this faith, and have no taste for what has been quaintly termed an 'improved Christianity.' Still, the foremost minds in the Convention occupied the ground of catholic, universal tolerance for all shades of opinion. I think there was no disposition to make the faith of the many a standard for the few. At least, if there was such, it was the exception, not the rule. The effect of the Convention, as I judge, will be comparatively trivial on the exercise of free thought and investigation; but it will give a prodigious impulse to the activity of Unitarians for religious and benevolent

objects within the limits of their peculiar sphere. Large sums of money have been already raised for such purposes, and the purses of this wealthy denomination promise to open still more freely for the coming season.

"The spirit of the Convention toward other denominations was gratifying. I heard no flings at Orthodoxy. A species of intellectual self-conceit was, perhaps, now and then apparent, as though Unitarians were the men, doubtless, with whom wisdom would give up the ghost. But there were no harsh strictures on other sects, no contemptuous comparisons, no obvious assumptions of superiority, as I fancy I have sometimes noticed in the public gatherings of 'Liberal Christians.' I do not believe any bitterness of spirit, even toward the 'straitest sects' of Orthodoxy, was felt; certainly, none was expressed. On the contrary, a desire was manifested to be drawn into a closer union with the other Christian denominations, to co-operate with them in practical measures for the improvement of society, and to share in their labors, even if there was no sympathy with their belief.

"The ardent patriotism of the Convention could not be mistaken. Every utterance of loyal sentiment called forth an enthusiastic response. This, however, is so common in the meetings of the great religious bodies at the North, that it needs no special comment. On the whole, I was struck with the character of the Convention as an assemblage of well-educated, well-mannered, self-respecting, prosperous gentlemen, too well satisfied with themselves to be eager of the approval of others of moderate and rational opinions on most subjects, not especially well informed in theology, and not burdened with any excess of religious zeal."

The Convention met to organize the Unitarian churches for Christian work. Having done this, they refused to do more. But they did not close the door against further enlargement. On the contrary, they chose a committee to inquire what churches outside of the Unitarian body ought to be admitted to the Convention, and to report at the next meeting.

LIFE IN HEAVEN.

A SERMON BY REV. JOHN B. WILLARD, OF STILL RIVER, MASS.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." — MATT. xxvi. 29.

THE subject to which I wish to call attention in this sermon is the Character of Life in Heaven.

It will advance my purpose to glance, in opening, at the old positive views of the heavenly existence, and at the faded negative views that are not uncommon now.

The old positive views of heaven represented it as a city whose streets and dwellings were of pure gold, and whose walls were of precious stones; the very names of which have a most dazzling effect upon the mind of the reader who names them over from one of the closing chapters of the Book of Revelation. It was a place which knew no night, neither sun nor moon. Its vegetation was limited to the palm, whose branches "the elders" waved in adoration, and the "tree of life," which yielded its "twelve manner of fruits" every month, and "whose leaves were for the healing of the nations." And the unvarying employment of the dwellers in this city was the perpetual casting-down of their golden crowns in the dust, and, in accompaniment with the harp, shouting praises to God. In fine, all the conditions and characteristics of the life of the saints in light were as unlike the conditions and characteristics of the life that they had known here as could be conceived consistently with the imagination's portraying to itself any life at all. These views all came originally from that most singular book that closes our accepted canon, — a book concerning which the keenest critic of New-Testament literature has given

this opinion: "No conclusion of modern criticism," says De Wette, "stands more firmly than this, that, if the Apostle John wrote the fourth Gospel and the Johannic Epistles, he did not write the Apocalypse." But, allowing that he did write it, it contains only the details of a very questionable vision, not such palpable, authentic, undoubted instructions of Jesus as were made known to John and his companions, when his Master was, visible to all men, teaching in the environs of Gennesaret, or the streets of Jerusalem. Therefore, if the picturings of the Book of Revelation harmonize not with Jesus' unquestionable teachings or sanctions in the Gospels, no reasonable man should hesitate, for a moment, to reject the former, that he might give an unqualified reception to the latter. And that, on the great subject of my sermon, the Gospels and the Apocalypse are incompatible, I shall show conclusively.

It is most astonishing to me, that any human being could conceive of heaven as a happy land, if its characteristics were such as I have enumerated from the Apocalypse. I, for one, must confess that it would be a terrible exchange for me to leave the soft, green grass of our summer-time, and the soft brown earth that the sun impurples so sweetly at his going-down, to walk upon pavements even so costly as pure gold. It would be a terrible thing for me to exchange the trees of our New England, with their myriads of bursting buds and fluttering leaves, and the homes and movements and carollings of the birds among them, to look even upon such dazzling sights above and around me as the precious stones that are, according to the Apocalypse, to flash down their radiance upon those who shall dwell in the streets of the New Jerusalem. To me, accustomed to June sunrisings, September afternoons and sunsets, and the moonlight nights of August, to go to dwell where I should never drink of these unutterable

lovelinesses again, — the exchange could not be otherwise than appalling.

These old positive views of heaven, being very unnatural, have gradually lost their hold upon the world. But, as newer and better ones have only gained a limited foothold among us, the prevalent views of the future life seem to be, as I have designated them, views of a poor, faded, meagre state of being. A very bright woman once said to me that she dreaded to die, not because she feared going to a wicked world, for she was a Universalist, but because she had drifted into the opinion that the life of heaven was pale and joyless. I meet many people who feel thus. Hence the necessity there was upon me of writing this sermon.

My purpose, now, is to do what I can to prove that the next world is one to which we shall carry, not only all the faculties of the soul that we are possessed of here, but all those of the mind likewise, and, also, all the powers that we call bodily; and that, there, the whole nature of man will have its due employments and gratifications.

My proofs will be partly biblical, and partly philosophical.

I will begin my proofs by an arrangement of the biblical passages that bear upon my subject, and by an analysis of them. The Book of Genesis is one to which Jesus refers several times as to an authoritative revelation. In that book, we read that "Enoch walked with God; and he was not, for God took him." The expression, "he was not, for God took him," is a singular one. It seems to designate something different from the common form of leaving this world, a visible separation of soul and body. The author of the Epistle to the Hebrews interprets it thus: "Enoch was translated, that he should not see death; and was not found, because God had translated him;" that

is, had taken him alive from earth to heaven. And this interpretation is natural and satisfactory. If it be correct, the Book of Genesis gives very important instructions as to the character of the heavenly land. Enoch's soul and mind and body also were all taken to that other world. If Enoch's soul went there, it must be a land where the soul can find all the soul's provisions and gratifications; if his mind went there, it must be a land where that portion of his being could find all its provisions and gratifications; and, if Enoch's body went there too, the deduction cannot be evaded, that it is a land where the body finds itself supported and supplied, and its legitimate gratifications afforded it.

The next passage of the Bible to which I would call attention is the first twelve verses of the second chapter of the second Book of Kings. It is a description of the last earthly journey of Elijah, when Elisha accompanied him from Gilgal to the Jordan. "And," says the spirited narrative, "it came to pass, as they still went on and talked, that, behold, a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof! and he saw him no more." Considering the views of the old biblicists on the subject of heaven, the question may well be asked here, When Elisha saw his master, with whom he had had such varied and unceasing worldly, earthly, every-day-life experience, taken up into heaven, what part of the great Hebrew prophet was it that went up? Was it the half or the third or the hundredth part? or was it rather Elijah, as Elisha knew him and as Elisha loved him, with all the affections that could make happy a home and a neighborhood, and all the energies that could make the world better? The answers to these

questions can tend in but one direction; and that direction is to the certainty, that the life of heaven is all, at least, that we have found the life of earth.

I now leave the Old Testament to ask your attention to that crowning narrative of the ascension of Jesus. His disciples had seen him crucified; they knew that he had died and was buried; and they believed that they should see him, at least here, no more. But in the last chapter of St. Luke I read: "And, as they thus spake, Jesus himself stood in the midst of them, and saith unto them, 'Peace be unto you.' But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, 'Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And, when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, 'Have ye here any meat?' And they gave him a piece of a broiled fish and of an honeycomb; and he took it, and did eat before them." And, almost immediately upon this, he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and was carried up into heaven." In this narration, a most marked fact in relation to my present theme meets us. It is the exceeding anxiety of Jesus to impress upon his disciples, that he had been raised from the dead with all his bodily powers. They thought that they had seen a spirit. He asked them to handle him, and see that he had flesh and bones; "and he showed them his hands and his feet." But this was not enough. That every lingering doubt might be dispelled, he ate of a broiled fish and of an honeycomb before them, — acts of the most em-

phatically bodily and earthly character. His ascension to heaven, from the very midst of such scenes, and the performance of acts like these, shows that Jesus meant to impress most unmistakably upon those who should believe on him the idea that heaven is a land to which we carry every power and faculty that we have had on earth. No different inference can, by any possibility, be drawn from the passage to which I have last called attention.

Leaving the consideration of these narratives, I now ask attention to some didactic texts whose testimony is of a similar character. The first one that I will call up is the one that heads this sermon: "But I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." When Jesus said this to his disciples, he knew that he should never drink wine with them again on earth; but he deliberately tells them that he will drink it with them in heaven. This statement is an explicit declaration that heaven is a land where wine is, and where it is drank by the land's inhabitants. But Jesus uses a more suggestive expression than the mere word, "wine." He says that he will drink, with his disciples in heaven, "of this fruit of the vine." This form of statement, we can hardly believe, was intended to do otherwise than to indicate to us that the world above is a world where the vine grows, and the leaf comes forth upon it, and the sun warms it, and the rains feed it, and the dews refresh it; and that its unsurpassed fragrance is, in the heavenly as in the New-England June, thrown out upon the air; and that heaven's autumnal beauty is enhanced by its lovely purple clusters; and that the vintage, so renowned for song and mirth and social pleasures upon earth, is there renewed in gladness among the children of the resurrection. And, if heaven be the land of the vine, must not other lovely vegetation

be there too? Does not the sheen of westering suns, on dreamy summer afternoons, glint there, upon the enamelled grass waving in soft south-western breathings? And does not the shadow of their leaves dance there, in that loveliest of mazy motions, on the exquisite purplish gray of old doddered tree-trunks? And shall these things want the accompaniment of the blue of the sky, with its white and roseate and golden clouds, and gleams of dimpling waters, and insects' soothing chirp and hum? These things are very heavenly here upon the earth; and shall heaven be less than earth? Think of all this, I pray you, on some wisely chosen afternoon of the later summer or the early autumn, during the three or four hours that close with its sunset. None of these inferences from my text are forced. They are perfectly natural; ay, more, they are inevitable. And it would be perfectly legitimate to generalize from this text, to an unlimited extent, in the way of proving, as some have delightfully expressed it, that, "leaving earth for heaven is but passing from one beautiful apartment to another of a wholly similar character, only more beautiful."

In the Lord's Prayer occurs the petition, "Thy kingdom come . . . as in heaven so upon the earth." Now, nothing is more marked in the teachings of Jesus than the statement of the fact, that the coming of the kingdom of God on earth, "as it is in heaven," is to be a gradual growth or progress. It is to be no sudden revolution. It is likened to the corn which springs and grows up, "first the blade, then the ear, after that the full corn in the ear." It is to be like the "leaven" whose gradualness of advancing is the characteristic that recommended it to our Lord as an illustration of the progress of his Father's kingdom among men. And the coming of this kingdom was to be brought about and perfected by the more and more com-

plete fulfilment of the Sermon on the Mount — the Constitution of the kingdom of God — among men having not only souls and minds, but bodies also, and living in the midst of Nature's gifts and beauties, material as well as intellectual and spiritual; in the midst of trees and fruits and flowers and animals and bodily men and women and children, as well as in the midst of thoughts and imaginings, affections, and powers of worship. If the kingdom of God can come among such scenes and conditions of earth, and then be here "as it is in heaven," how is it in heaven? I should be pleased to see how any one would endeavor to evade the inevitable answer to this question. The whole doctrine of my sermon is involved in that second petition of the Lord's Prayer. Pregnant sentences those of our Master!

I come now to some of the philosophical considerations that I announced in the earlier part of this sermon.

There can be no question, that, to all human beings, the heaven that I have proved to be the promised one of the Bible is the heaven they would be glad to have assured to them. No one could be willing to be deprived there of any of the rightful joys that he has known or wished on earth. Out of deference, however, to what they believe to be God's expressed will, the majority of Christian people accept the usual view of a meagre heaven. But their hearts, left to their own truest or most truly educated promptings, would imagine no such future abode. They would revolt from it; and such conditions of the life hereafter are no dictate of the natural or intuitive religion of which the Rationalists of this generation say, and wisely say, so much. But instead of their phrase, "intuitive religion," I prefer the much finer and more expressive Quaker formula, "the Christ that is within every man." Now, "the Christ that is within every man," unsilenced by

authority and not misguided by error, still, as ever, responds to the Christ that is without, in a glad assent to the two texts that I have examined, to the narratives of Enoch and Elijah that Jesus sanctioned, and to his own glorious ascension that gave the crowning evidence to all that had otherwise been indicated; and this correspondence of instruction between the Christ that is within, and the Christ that is without, is an almost overwhelming demonstration of any doctrine obtaining such concurrence. The Quakers have never claimed too much for it; and it is to be the victorious right arm of the faithful in their near, and probably severe, contest with Rationalism and Positivism.

In the third century of our era, there lived a Persian theological and philosophical leader, named Manes, or Manichæus. A very prominent article of his philosophy was, that matter, body, substance, was impure and vile, the residence of sin and evil; but that spirit or soul was pure, holy, godlike. He and his followers, the Manicheans, believed that, at or shortly after death, the spirit, freed from the body, was thereby cleansed from all taint of sin or evil, and became thus, a fit resident of the abodes of the blest. This Manichean view — that the bodily powers were not pure enough for an inheritance of the world of light — has been a very common element in the belief of the great body of Christians in all times. If it has not originated, it has strengthened, the acceptance of the phrase, "the world of spirits," as a synonyme for heaven. So extensively received has been this idea, that heaven is a place for which the bodily powers are unfit and too impure, that a very elaborate refutation of it is a most serious need. Toward such thorough refutation I offer here such aids and suggestions as I may. The first of the suggestions that I shall offer will be scriptural. In the

Book of Genesis, I read that man was created in the image of God. In the 27th verse of the opening chapter of that book, the announcement is thus made, "So God created man in his own image, in the image of God created he him, male and female created he them." This certainly involves the assertion that man and woman were made in bodily form. But it seems that all was made in the image of God. Will believers in the Bible, that Jesus also reverenced and believed, venture to assert that any thing made in God's image is, in and of itself, too impure and degrading to be fit for a heavenly existence? Farther on in that same chapter, I find God acknowledging that every thing that he had made — man and woman with the rest — "was very good." Which shall I believe, — the word of God or the word of Manes? I learn, moreover, from the same Book of Genesis, that this man and woman fell from their high estate. I am therein given to understand, that no new unworthy powers had been added to them, but that they had used sinfully those which they already possessed. Truly, so far as the scriptural account of man's creation and fall is concerned, it removes every particle of foundation from the very prevalent Manichean hypothesis that I am noticing. But that hypothesis fares no better when subjected to philosophical analysis. Let us now turn the light of philosophy, as we already have that of Scripture, upon this Manichean theory. It is a very common thing to speak of the spiritual as in contrast with the bodily powers. And it is often very convenient to do so; but it is very unphilosophical. For we have, in reality, no powers that are not spiritual. Let me give one or two perfectly convincing illustrations. Now that I am alive, I can see very distinctly any object before and near my eyes. A moment hence I die; but you raise my eyelids, and place within my wonted range of vision the

most delightful object that ever gladdened my living sight. You know well that my eye can recognize it no more. But why is this? The bodily power remains, and its organization is still perfect; yet it does not see. The reason is, that it never was the bodily power that saw. It was the spirit within me that did that; and, when that spirit has fled, I see here no more. The sight of the eye is a spiritual power. Another, perhaps more efficient, illustration; the taste of the palate is usually considered one of the most completely bodily, sensual, and gross of all our faculties, and almost invariably looked upon as too degrading and impure to find an entrance into heaven. Yet this, too, is in reality a spiritual power. The demonstration is easy. I, living now, can taste any thing that is placed against my palate. After this, I die; and you place against that palate the most pungently agreeable food I ever knew. The bodily organ is there entire, yet the palate tastes not. And the reason is, that the palate is of the body, and never tastes; but that the perception of the flavors of food and drink is a spiritual power; and, when the rest of the spirit went, that power went too. This course of reasoning might be applied to every faculty we have that is designated bodily, and the proof be complete and round that we have not any power that is not spritual; and that the body is in no part any thing other than a piece of mechanism by which the spirit acts in many and various ways. Therefore, death, that holds the body here, and sends away the soul, keeps back no power of ours from the joys that are eternal.

It may be thought, that there is, in the teachings of Jesus, one killing statement that annihilates, at a blow, all my hope that heaven shall be found the original, of which this earth is but a sin-dimmed copy. The statement to which I refer is this, from Matt. xxii. 29, 30: "Jesus

answered, and said unto them, Ye do err, not knowing the Scriptures nor the power of God. For, in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven." It may be said that this passage denies the existence in heaven of conjugal union, a very large element in the constitution of earth; and that, if so large a matter of earth finds no place in heaven, a great deal else of this life may also find no place there. I joyfully meet the objection in its fullest power. I must begin my answer by some elementary definitions. The word "marriage," as each also of its cognates, is a very technical one. It designates a legal, ceremonial, evidential bond that cannot be too rigidly enforced on earth, because men are not here "as are the angels of God in heaven." It is not only a technical, but not a little a conventional word. It indicates a relation that has many variations in the world. The Hebrew marriage-law had some very conventional distinctions rendering it unlike the Roman. And they both differed from the Hindoo, and all of them differed from the Christian. You will feel the force of this statement, if you but turn to the passage under discussion, and examine its context. That brings forward the anomalous provision of the Hebrew marriage-law, where, by existing certain conditions, a man was compelled to marry the widow of his deceased brother. This provision went toward the making-up of the aggregate that the Hebrew expressed by the word "marriage." As men cannot leave widows in Heaven, marriage, just as the Hebrew understood it, can not be in existence there; but, with Jewish feelings, it was indispensable here. "Marriage," among mortals, designates a bond dissoluble, at least by death or crime. Among the immortal and stainless, "marriage," the expression of a tie that may be sundered, cannot exist. Doubtless, for

reasons like these, Jesus says that "marriage," the legal, ceremonial, evidential, dissoluble bond, is not in heaven. But he, by no means, asserts that conjugal union finds no place there. We well know from the evidence of some heavenly unions upon the earth, unions in which there is such perfect sympathy that no legal bond were needed to keep them pure and adamantine, that, in a world where we shall see as we are seen and know as we are known, where soul cannot mistake its complement, nor heart its objective need, there may be, yes, there undonbtedly is, conjugal union without the legal, ceremonial, evidential bond that men term "marriage." Now apply these definitions of "marriage" and of "conjugal union" to the passage that I have supposed objected to me. My opponent understands Jesus to assert in that passage, that there is no conjugal union in the world above. The Lord's language goes to prove the very contrary. He says, "not knowing the power of God;" that is, if my opponent be right, that they who were contending against Jesus did not know the power of God to prevent or destroy conjugal union. But this is just what they did know. This power has been known always and everywhere. Every unchanged celibate or widowed life has proved it in every community and to all people. Therefore, if Jesus had argued that conjugal union might not exist in heaven, because they knew not the power of God to prevent it, his argument was an absurdity. The real purport of that argument was as follows: the case they brought to him was very complicated and puzzling, by human capacity entirely impossible of rectification. How was it to be rectified was the import of the question by which the Sadducees hoped to perplex Jesus. His answer was, that they knew not the power of God to do that about which they asked. And the general value of the reply we may well notice. There are many

unions in this world which are exceedingly perplexing when judged by any ideal of fitness; and the question, in hundreds of thousands of instances, might most naturally be asked, "In the resurrection, whose wife shall she be?" And the answer to every one of these may well be, "Ye know not the power of God;" that is, his power to solve satisfactorily what seems impossible of solution to understandings that are not divine. In the general view that I am just here presenting, I am rejoiced to be able to add to my own thorough convictions the belief of one of the greatest of the children of men, and one, too, mighty in the Scriptures. In the eighth book of the "Paradise Lost," Milton introduces the following colloquy between Adam and the archangel Raphael:—

> "Bear with me then, if lawful what I ask:
> Love not the heavenly spirits? and how their love
> Express they? by looks only, or do they mix
> Irradiance, virtual or immediate touch?
> To whom the angel, with a smile that glowed
> Celestial, rosy red, love's proper hue,
> Answered: Let it suffice thee that thou know'st
> Us happy, and without love no happiness:
> Whatever pure thou in the body enjoy'st
> (And pure thou wert created), we enjoy
> In eminence."

As a clergyman, I am every now and then pained by the question, "Do you suppose I shall know my mother there?" or "my child?" or "my friends?" And it is not a question that ignorance alone asks. Doubt, on this great matter of a renewed friendship hereafter, causes heavily laden hearts to go through life in companionship with most powerful and cultivated intellects. A foremost man of our era lost a darling son. The father did not doubt that the son was to exist for ever. But, permeated by the gloomy Spinozistic theory, he believed that the still-living child had gone to be absorbed in the great

Spirit of the universe; that he would still live, but that his identity was gone for ever; and that he would never again gladden his father's eyes, be infolded in his father's arms, or smile responsive to his father's voice. The horror of a soul thus agonized I need not endeavor to depict. And, undoubtedly, not a little of the rapid spread of spiritualism is due to the fact, that it offered to dispel for its recipients all such doubts and darkness. And this was merely the answer of the Christ within to the inquiry of a generation that had, better than any that had preceded it, so done "the will of God" as to "know of the doctrine," and had thus freed the spiritual ear from the distracting utterances that had prevented the enchaining eloquence of that inner voice from being heard before. The teachings of intuitive religion on the subject of friendship in heaven are powerfully set forth in the following lines addressed by Garcilaso de la Vega to the spirit of the idolized wife that he had lost: —

"Divine Eliza! since the sapphire sky
Thou measurest now on angel wings and feet,
Sandalled with immortality, oh, why
Of me forgetful? wherefore not entreat
To hurry on the time when I shall see
The veil of mortal being rent in twain,
And smile that I am free?
In the third circle of that happy land,
Shall we not seek together, hand in hand,
Another lovelier landscape, a new plain,
Other romantic streams, and mountains blue,
Fresh flowery vales, and a new shady shore,
Where I may rest, and ever in my view
Keep thee, without the terror and surprise
Of being sundered more?"

But the teachings of revealed religion on the subject of friendship renewed hereafter is found most richly condensed in the text of my sermon. I have mainly used that text, thus far, to indicate somewhat of the material life

of the future world. And I hesitate not to say, that I value inexpressibly the prospect thus given of a material existence above. For I know of no gift of God that is not a Godlike gift. Hence I shall always speak with enthusiastic satisfaction of the material good that he has bestowed. And, had my text no promise beyond its material ones, I should thank God and love Jesus of Nazareth, that it had been spoken by the one, and sent to us from the other. But the great words promise for the coming life more than the mere drinking "of the fruit of the vine," and the enjoyment of its material adjuncts. Pledging one another in the wine-cup has been, in all ages and lands, the symbol of a renewed companionship, when, after continents and seas and years had separated, hands have again clasped hands; and hearts have, in embrace, beat responsive; and voices have blended in the music of a revived rapture. So, says my text, it shall be in heaven. And he who could not deceive, ay, nor be deceived, teaches that friendship shall not fail of a renewal there. Here at once arises a concurrence, such as I noticed awhile back, of the voice of the Christ within saying "It is so, Lord," in answer to the assertion of the Christ without.

Once, on a Sunday, I had been preaching this sermon, substantially as it is here written, to a congregation in Eastern Massachusetts. At the close of the services, as I was leaving the meeting-house, a woman advanced in life, with a lady's manner, addressed me. Said she, "I understand you, sir, to preach a resurrection of the body." Then holding up a hand, whose emaciation and distortion told of pain, deprivation, and sorrow, she added, "I hope that I shall know no resurrection of a body like this." I told her that I by no means meant to preach a resurrection of the body; for I did not believe in it, conceiving it to be wholly unphilosophical, nor at all warranted by the

words of Jesus, or by the Scriptures to which he had given sanction. What I had been arguing for was a resurrection of the whole, not (as had been almost invariably preached heretofore) a part only of the soul that God had bestowed upon us; and that God, who had given us a body to be worn out in that soul's service in this defective, transitory world, could supply it with a mechanism perfect and unfading in the world that knows neither defect nor end.

PHYSICAL THEORIES OF A FUTURE LIFE.

The sermon by Rev. Mr. Willard, which we print in the present number of the Journal, discusses the subject of the Future Life in a striking and interesting manner. He describes the life hereafter as a continuation of the life here, and regards the accounts of the successive departures of Enoch, Elijah, and Jesus, as meant to show to us that the future existence is a bodily existence like the present. In all these cases, the ascension into the heavenly world was that of the whole man, soul and body united. The only objection to the argument drawn from these facts would seem to be this,— that they prove too much. They prove not merely that the future life is bodily, but that human beings there may possess the *same* bodies that they do here. To this, however, it may be answered, that, in such cases, the material body did not pass into the spiritual world, but that what was seen was in reality a spiritual body, which those who saw it believed to be the material one, from its resemblance. Such isolated facts, however, if unconnected with any theory, can necessarily have little weight, because there always remains the possibility of

some mistake on the part of the observer or reporter. Until combined by theory and polarized by law, facts carry little force in convincing a doubting mind.

We do not purpose, at this time, to advocate any special theory of future existence, but only to state some of the principal existing views; of which we will mention four.

1. The first view is, that the future life is purely spiritual, — that man exists there as a pure soul, without any body. According to this view, there being in the other world neither time nor space, there cannot be any real body there, since bodily existence implies limitation by time and space. A body must exist somewhere; for if it exists in no one place, and yet exists, it exists everywhere, and is omnipresent. The existence of body is inconceivable, unless space is a reality. Consequently, many persons, believing in spiritualism pure and simple, deny all bodily existence hereafter.

2. The next view of the future life is opposite to this. It declares that man exists hereafter in exactly the same body that he has here; and it makes the identity of the body to consist in an identity of its material. According to this view, the resurrection of the body is not the arising to a higher state, but the bringing-up out of the ground the very same particles of matter of which the earthly body consisted in the article of death.

This view is equally opposed to philosophy and to Scripture. The Apostle Paul contradicts it in terms in the fifteenth chapter of the First Epistle to the Corinthians. He says distinctly, "Thou sowest not that body which shall be." He says, "It is sown a natural body, and is raised a spiritual body." It is also unphilosophical to place the identity of the body in its material particles, since these are in a state of perpetual flux. The body is said to change all its particles every seven years. Accordingly,

If the identity of the body consists in its being made up of the same material particles, we do not continue to have the same body even in this world; but the man who lives seventy years has seven different bodies in the course of his life. Accordingly, the question put by the Sadducees to Christ, so ignorantly, and on this very supposition that the future life was exactly the same as this; might be put with propriety to these believers in the material body. We might say, With which of the seven bodies shall the soul arise? for it was married to them all in succession. As the first view which we considered implies pure spiritualism, so this view implies pure materialism.

3. The next view is that of Swedenborg. His doctrine is of a spiritual body in the other world. He denies with energy the idea that man hereafter is a pure soul, and says that he exists in a body so as not to know that he is not in the former world. He says that the difference between a man in the material world, and a man in the spiritual world, is, that the latter is clothed with a substantial body; but the former, with a material body, in which, inwardly, is the substantial body. Swedenborg says there is space in heaven as in this world; but still nothing is estimated by space there, but only by states. Man is in the human form in the other world, and has all the qualities and faculties of earthly life; but he is not in any material body.

4. The fourth view of the future life is that of the Apostle Paul as contained in the Epistle to the Corinthians. He describes the future life as a bodily existence, but distinguishes between the natural or soul-body, and the spirit-body. According to the view of human nature which prevailed so widely in ancient times, man consisted not of soul and body, but of spirit, soul, and body. Paul teaches that the earthly body is the soul-body; that is, a body organized and governed by the finite soul, and partaking of its weakness and degeneracy. First comes the soul-

body, and afterward the spirit-body. The spirit-body, which we are to have hereafter, is not made of flesh and blood, which cannot inherit the kingdom of God, but is incorruptible and immortal.

These last views are not inconsistent with each other Swedenborg's view of the future body does not, so far as we can see, contradict that of the Apostle Paul. The main difficulty in regard to both is in the history of the resurrection of Jesus. Christ seemed to arise with the same earthly body he had worn below, and to ascend with the same body into heaven. Nevertheless, there are some things which appear to contradict this, — such as his passing through closed doors, his sudden disappearance, his being recognized or not, according to his own choice. We must therefore conclude that some important change had taken place in the body with which Jesus rose from the dead, though precisely what change it was cannot perhaps be known.

CHURCHES AND MINISTERS.

THERE is an impression very generally diffused among our churches, that we, above other denominations, are in a chaotic condition; that we, more than others, are abounding with unsettled ministers, and churches without pastors. It is not so. Other denominations are suffering from temporary pastorates and unsettled ministers, to an extent fully equal to ours; and their complaints are as loud and as frequent as ours. There is a cause, common to all denominations, of this state of things, and one which should be recognized. It is the activity of the human mind on the highest interests of man, and the new subjects of thought which are now commanding attention. The old doctrines

are no longer discussed; the old phraseology is either emptied of all meaning, or filled with a new meaning. Men hardly understand each other, they use terms so differently. Hence societies are timid, and fearful lest their minister should prove unsound. They dare not trust him; for he pleases by his courtesy, and wins by his kindness. The sooner he leaves, the better; for soon he will gain the affection of the society, and will be fixed upon them.

Nor is this change of doctrinal expression the only cause of restiveness in parishes. New moral questions are before the public; thrust themselves into sermons, as well as lectures; make the staple of social conversation; and hence originate new parties in old parishes, and cleave societies into new divisions. There is no agreement, no confidence, no method of compromising difficulties; and hence there is no strength left to sustain the institutions of religion.

We are not alone. Other denominations share our sorrows in large measure. We propose to make a statement of the condition of the Orthodox churches, for our comfort, — rather for our vindication; for many of our people are disposed to criticise ourselves very severely, as being more reprehensible for our chaotic condition than other denominations.

We are indebted to the "Congregational Quarterly" for our statistics; and we expect to convince all croakers that we are not alone sinners, or sinners above all others; that our condition is no more chaotic than that of others.

MAINE. — In the State of Maine, there are 247 churches. Of these, 100 have acting pastors, and 81 are vacant, leaving only 66 with pastors. *One-third* of the churches are vacant of both pastors and acting pastors, depending upon such preaching as can be obtained from Sunday to Sunday, or having none. Only *one-quarter* of the churches have regular pastors. Of

the 200 ministers, 54, or more than *one-quarter*, are neither pastors nor acting pastors.

The result of the labors of pastors and people, in the churches, was the addition of 2½ souls, on an average, to each church, — 2½ souls snatched from perdition by a church! Such is the relation of ministers and churches in the state of Maine, and such is the fruit of their labors.

NEW HAMPSHIRE. — Of the 183 churches in this State, 40, or nearly *one-fourth*, are destitute of a minister, 57 have only stated supplies, and 86 have pastors. Of the 184 ministers, 40 have no regular preaching. The additions to the churches average 3½.

VERMONT. — Of the 192 churches, only 74 have pastors, 37 are destitute of any regular preaching. Of the 188 preachers, 36 have no regular preaching, and 79 are stated supplies. Only 73 are pastors. The average accession to the churches is 2½ souls. Not an increase which needs discourage any of our pastors.

MASSACHUSETTS. — There are 490 churches in the State, of which a large proportion, 318, have pastors; 100, stated supplies. 72 are vacant, or have no regular preaching. Of the 628 ministers, 98 are stated supplies, and 205, or about *one-third*, have no regular preaching. The average result of the labors of these churches and their pastors is 4½ souls.

RHODE ISLAND. — This State has 21 churches. 11 have pastors, 8 stated supplies, and 2 are vacant. Of 22 ministers, 8 are stated supplies, and 3 are transient preachers. The average additions are 2½ members to a church.

CONNECTICUT. — Of the 284 churches, 178 have pastors, 58 stated supplies, and 54 are vacant, or destitute of regular preaching. Of the 348 ministers, 116, or *one-third*, have no regular preaching, 51 supply regularly, and 181 are pastors. The churches have received, on an average, 4 members.

Such is the condition of the churches in New England in particular. In all New England, there are 454 preachers who are out of regular employment. The average accession to the churches is 3½.

Certainly we need not be ashamed of our condition, as compared with others, however much we may lament the condition of all; for how stands the case with us?

We have entered in the "Journal" for January, 1865, the names of 256 churches. Of these, 66, or *one-quarter*, are without pastors. 190 have pastors.

Of 325 ministers whose names are given in the same number of the "Journal," 190 are settled, and 135 are unsettled; that is, *three-fifths*, more than *one-half*, of our ministers are settled, while but *one-third* of the Orthodox Congregational ministers are pastors of societies. Bad as our condition confessedly is, it is no worse than our neighbor's. Poor comfort that! May it not be our comfort long!

In the whole country, the Orthodox Congregational churches number 2,865. The additions to them are 9,238. Average, 3¼ souls to a church. The whole number of ministers, 2,862. Of these, 875, or only *one-third*, are pastors, 1,027 are stated supplies, and 283 have no regular employment. In 1857 there were 953 pastors, showing a falling-off in the number of those who are pastors; and yet the number of ministers has increased 200, and the number of churches 400.

Such are the facts. We are not in a worse condition, if that is any comfort, than our neighbors. The causes producing this state of things are strong and far-reaching, and will not soon exhaust themselves. It is not the part of men to faint and shrink, and do nothing; but to rouse ourselves, meet the difficulty courageously, and overcome it by patient, persistent labor. Out of this chaos and uncertainty will at last emerge, in beauty and glory, the Church, which is now struggling in darkness amidst the upheaval of social and political institutions, and the chaos of philosophical and scientific speculations.

INDIA MISSION. — LETTER FROM MR. DALL.

[This letter, the publication of which has been necessarily postponed, is too interesting to be omitted. We therefore print it now.]

MADRAS, Dec. 22, 1864.

DEAR BROTHER WINKLEY, — These are rich and precious days for our Madras Church. Unitedly and heartily they have gathered to ordain for themselves a pastor, and to open the books of a new church-life for a second period of fifty years. These are no mere forms, suggested by a visitor, and accepted by a gentle and yielding circle of obedient servants. A sincere purpose and holy spirit characterize this grateful jubilee, celebrated by men and women around the Lord's Table. Christian earnestness and truth mark this ordination of a long-loved, devoted pastor; so declared with sermon, prayer, and anthem; with his own responsive address to the call of the church and people; with a solemn charge from one, and cordial Right Hand of Fellowship from another of the church elders, men who were chosen colleagues of the pastor's father forty or more years ago; with the laying-on of hands by all these and more, during the sacred season of ordaining prayer, uttered by one who was himself ordained in America twenty-three years before. I cannot express, yet cannot conceal from you and our friends at home, my gratitude to the All-Father, that I am permitted to come just now to the aid of this humble yet true church, and to arrive at so critical a period of its history. This month closes the connection of William Roberts with that Committee in London, of the British and Foreign Unitarian Association, who assisted his father for many

years, and who have kindly sent him aid (of from £20 to £40 a year) towards the maintenance of himself and family, and of two or three schools. For the five years previous to the commencement of their "donations" (they say they have never promised him a salary), Mr. Roberts wrought for nothing, and found himself: and from that day of help to the present time has received at the rate of about a dollar a week each, for himself and his two or three schoolmasters. He, poor simple soul, believed that his London friends and the friends in England of his honored father, would make him good some day, if he supported three Unitarian schools for the children of the poor and the poorest, at an outlay for each one of them of less than three dollars a month. Nine dollars a month is over a hundred dollars a year, and this for ten years is a thousand dollars; and for fifteen years, fifteen hundred dollars. The schools were once and again, in Annual Reports, declared (see 27th Report) "in the pay of the British and Foreign Unitarian Association." Year by year William Roberts's people have given regularly to the sufferers of their own number at home, and irregularly to their own missions abroad, particularly at Secunderabad and at Salem: for though they were "the only foreign mission of the British and Foreign Unitarian Association," they are themselves a missionary church. Last year they raised nearly half as much for their own missions as was sent them "for missionary and school services" from wealthy London: and the wealthiest of this Madras church are no better off than was Nehemiah, the restorer of Jerusalem: they are "cup-bearers," "head servants" or "butlers" of English gentlemen. Well, at the end of fifteen years' service of the British and Foreign Unitarian Association, he finds himself under a hopeless load of debt, to the amount of twenty-one hundred rupees, and

with no means whatever of meeting it. Happily, he has received from London £40 a year for the last two years; and this makes nearly eight hundred rupees, every penny of it, by his own choice, going to the school-debt. For the same period he has had the rare good fortune to be employed as cash-keeper, by an American merchant, at seventy-five rupees a month. About a third of *this* has also been given to the school-debt: and so it is that if some seven hundred rupees are obtained before the close of this year, he can commence a happy new year with *nothing, yet free of debt.* By the favorable turn of an adventure of my own in machines of irrigation, I find myself able to make William Roberts and his three schoolmasters a Christmas gift of five hundred rupees; and if the British and Foreign Unitarian Association help me out, as I think they will, to the extent of two hundred and fifty rupees for this object, my further present advance of £25 will some day return to me. Thus you see how the crisis turns, and how we seal the ordination, and start anew. William Roberts is formally *dismissed* from the service of his English friends; and from Jan. 1, 1865, you will register the church of the Rev. William Roberts, Madras, as one of our *American* Unitarian churches. From a hundred and fifty to two hundred souls residing in Madras, and a half as many more beyond it, call William Roberts pastor. He will receive three hundred rupees a year, beside school support from our Calcutta church, and from this date starts fair and free; owing no man any thing but love. God is good to all, and not least to your favored brother

DALL.

BOOKS RECEIVED

Since our last Notice.

Annals of the American Unitarian Pulpit; or, Commemorative Notices of Distinguished Clergymen of the Unitarian Denomination in the United States, from its Commencement to the Close of the Year 1855. With an Historical Introduction. By WILLIAM B. SPRAGUE, D.D. New York: Robert Carter & Brothers, 530, Broadway. 1865.

Dr. Sprague's last volume, on the Unitarian Pulpit, is a remarkable work. It is like a monument erected to a brave soldier by an officer in the hostile army. Curious that this book should have been left to be written by an eminent divine of the Presbyterian Church. And admirably done it is, so impartial as not even to think it necessary to profess impartiality. It is an achromatic, which gives no color to the stars, but defines them perfectly. Moreover, it is like a small gallery of portraits of cabinet size, which is always more interesting, and apt to contain better likenesses, than full-length portraits. Biographies are usually uninteresting, because necessarily too long. The biographer is to fill one or two volumes, and his material is only sufficient for about fifty pages. What shall he do? He is obliged to dilate, rarefy, and inflate his subject-matter, so that at last the image of the man is like a face seen through a magnifying glass, — larger than life, and also more dim and indistinct. But in a *collection* of biographies, where space is limited, each writer condenses till we get the fifth essence of the character. Diminishing-glasses make every thing more distinct and bright. It is an advantage, therefore, to men of moderate distinction, to be memoirized in company with others, instead of having a volume to themselves. Moreover, just as reduced portraits are apt to be better likenesses, while colossal portraits and busts are always poor ones, the few characteristic touches in a short memoir bring out the character of a man far more vividly.

The memoirs in this volume are, accordingly, mostly good and interesting. A copy of the book should be in every parish library of the denomination.

The clergymen whose memoirs are given are the Rev. Mr. Gay, Chauncy, the Barnards, Shute, Mayhew, Hitchcock, Barnes, Symmes, West, West, Cummings, Howard, Lathrop, Belknap, Thaxter, Eliot, Sanger, Clarke, Ripley, Motley, Prince,

Bancroft, Thacher, Reed, Stearns, Bentley, Porter, Freeman, Kendal, Howard, Worcester, Ware, Allyn, Harris, Eaton, Sanders, Abbot, Emerson, Thayer, Wells, Kirkland, Packard, Daggett, Priestley, Abbot, Abbot, Sherman, Pierce; all settled in the last century, and nearly all of them D.D.'s. Those settled in the present century are Tuckerman, Frothingham, Channing, Buckminster, Flint, Parker, Bartlett, Abbot, Cary, Goodwin, Norton, Thacher, Hildreth, Parkman, Forster, Damon, Abbot, Ware, Greenwood, Peabody, Brazer, Ware, Whitman, Young, Wells, White, Follen, Goodwin, Whitman, Simmons, Judd, Withington.

The writers of the memoirs are very numerous; among them, those who have written one or more striking articles are A. P. Peabody, Elizabeth P. Peabody, Solomon Lincoln, John H. Morison, John Pierce, Calvin Lincoln, R. W. Emerson, George Bancroft, Samuel Osgood, A. A. Livermore, Convers Francis, Orville Dewey, George Putnam, Frederick H. Hedge, Ephraim Peabody, Edward Everett, John G. Palfrey, Samuel J. May, Andrews Norton, James Walker, E. P. Whipple, Thomas Bulfinch, Henry W. Bellows, Robert C. Winthrop, C. A. Bartol, George B. Emerson, George W. Hosmer, Casneau Palfrey, and George J. Simmons.

Religious Duty. By FRANCES POWER COBBE. Boston: William V. Spencer, 134, Washington Street. 1865.

The Thinking Bayonet. By JAMES K. HOSMER, author of the "Color-Guard." Boston: Walker, Fuller, & Co., 245, Washington Street. 1865.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 10, 1865. — The news having reached Boston, this morning, of the surrender of the rebel army of Northern Virginia to Lieut.-Gen. Grant, business was suspended, and the people devoted themselves to celebrating the day. On this account there was an understanding between some of the members of the Board, that the meeting appointed for the afternoon should be postponed. Several members, however, constituting a quorum, met at the ap-

pointed time, and immediately adjourned to Monday, April 17.

April 17. — Present, Messrs. Stebbins, Kidder, Hedge, Clarke, Brigham, Barrett, Hinckley, Hale, Sawyer, Smith, and Fox.

The President announced that he had appointed Thomas Gaffield and William Crosby, Esqrs., auditors of the Treasurer's account for the present year.

The President presented a letter received by him from the Executive Committee of the Western Conference, inviting the Board to send delegates to represent the Association at the Annual Meeting of the Conference, to be held at Cincinnati in June. It was then voted to accept the invitation; and the President and Mr. Hale were elected as the delegates.

The arrangements for the Annual Meeting of the Association were referred to a Committee, consisting of the President, Rev. Dr. Hedge, and the Secretary, with instructions to report at the next meeting, which it was voted to hold two weeks from this day.

The Western Committee presented a report, recommending an appropriation of $150 each to the societies in Kalamazoo, Mich., and Bloomington, Ill., and $100 to the society in Geneva, Ill., to aid them in sustaining preaching for a year, — the Western Conference having appropriated to each the same amount. They further recommended, that one of our ablest preachers be employed to preach for two months at the West, in such places as the Western Committee might select; his expenses to be paid, and his pulpit supplied, by the Association. The report was adopted.

The Pacific-coast Committee presented a report, recommending that the Board authorize them to select and commission a missionary, subject to the approval of the Board,

to go to California, to be under the general direction of Rev. Horatio Stebbins, and to assist him; also to visit Oregon, if it be thought desirable: which report was adopted.

The South-western Committee reported, that they had not as yet been able to find a man to explore their field, and so required no further appropriation.

The Southern Committee reported, that Rev. Charles Lowe and Rev. Calvin Stebbins had gone as the agents of the Association to Charleston, S.C., and Savannah, Ga.; the former for two months, the latter for six months, or longer; and they recommend an appropriation, in addition to that voted at the last meeting, to make an amount sufficient to pay the travelling expenses of Mr. Lowe, for the supply of his pulpit, and Mr. Stebbins's salary for six months. The report was adopted.

The India-Mission Committee reported, that the two years mentioned in the vote adopted by the Board, Feb. 9, 1863, would expire on the 31st of October next, and recommended that Mr. Dall be continued as the missionary of the Association in India for two years from that date, at the same salary as heretofore; which report was adopted.

The Army-Mission Committee reported, that they had sent three agents South, to the army and hospitals, — Rev. Samuel A. Smith to Norfolk, Va.; Rev. Benjamin H. Bailey to Alexandria, Va.; and Henry G. Denny, Esq., to City Point, Va., and the Army of the Potomac: also that Rev. Artemas B. Muzzey was employed to visit the hospitals and navy yards in New England. They recommended an appropriation to carry on this work for two months, to pay for supplying the pulpits of Messrs. Smith and Bailey, and their travelling expenses, and the travelling expenses of Messrs. Muzzey and Denny. The report was adopted.

The Committee on Publications presented a report in which they recommended —

1. That a library of fifty volumes be formed of the Association's publications, and such others as the Committee might select, for soldiers' hospitals and ships of war; and that fifty of these libraries be distributed at an expense not exceeding $2,000.

2. The publication of five thousand copies each of thirty of the tracts of the "First Series," containing discussions of Unitarian doctrines; also the publication of the tracts of the "Army Series," at such rate as the demand requires, estimated by past demand to be 50,000 a month.

3. The distribution among the soldiers, the next month, of the "Christian Register" and "Christian Inquirer," not over 3,000 copies of each, weekly; of the "Monthly Journal," not over 2,000 copies; the "Religious Magazine" and "Sunday-School Gazette," not over 1000 copies each.

4. That, in accordance with the request of Rev. F. W. Holland, the publications of the Association be presented to the library of the Rochester University, Rochester, N.Y.

The report of the Committee on Publications was adopted.

The President presented a communication from Mr. Hale, who had just left the meeting, resigning, on account of Mr. Winkley's return from Europe, his place on the Board, which he considered that he had held "only as a substitute for him." The Secretary stated, that he felt authorized to say, that Mr. Winkley would not consent to serve again on the Board; and it was voted unanimously not to accept Mr. Hale's resignation.

The Committee on Aid to Theological Students reported in favor of appropriating all of the income of the Perkins

Fund now in the treasury, $182, to the Meadville School; and their report was adopted.

Adjourned to Monday, May 1.

ONE HUNDRED THOUSAND DOLLARS.

We are obliged to go to press too early to announce the conclusion of the grand contribution which opens a new epoch in the history of our denomination. The tragical event which threw a whole nation into mourning prevented taking up collections, as some of our congregations proposed to do. Several societies from which we have not heard definitely are moving in the matter; and there is good ground to hope, that, before the sun of the thirtieth day of April goes down, the whole one hundred thousand dollars will have been raised by the churches. The Lord's name be praised!

Rev. Dr. Bellows's Society, New York,	paid	$5,396.47
Rev. Mr. Hale's, Boston,	"	5,025.00
Rev. Mr. Potter's, New Bedford,	"	1,500.00
Rev. Mr. Young's, Newton,	"	1,625.00
Rev. Mr. Ware's, Baltimore,	"	1,100.00
Rev. Dr. Bartol's, Boston,	"	2,505.00
Rev. Mr. Brigham's, Taunton,	"	1,681.00
Rev. Mr. Lowe's, Somerville,	"	725.00
Rev. Mr. Swan's, Kennebunk, Me.,	"	406.00
Rev. Mr. Hall's, Plymouth, Mass.,	"	300.00
Rev. Mr. Galvin's, Brookfield,	"	130.00
Rev. Mr. Moors's, Greenfield,	"	100.00
Rev. Mr. Vinal's, N. Andover,	"	105.00
Rev. Mr. Adams's, Templeton,	"	100.00
Rev. Mr. Putnam's, Brooklyn, N.Y.,	"	6,101.66
Rev. Mr. Bridge's, Hampton Falls, N.H.,	"	32.00
Rev. Mr. Buck's, Fall River,	"	454.50
Rev. Mr. Moore's, Duxbury,	"	63.00
Leicester, Mass.,	"	25.00
Rev. Mr. Brown's, Augusta, Me.,	"	105.00
Rev. Mr. Everett's, Bangor, Me.,	"	400.00

Rev. Dr. Hall's, and Rev. Mr. Woodbury's, Providence, R.I.,		
paid		10,453.00
(Balance unpaid), over		700.00
Rev. Dr. Wheeler's, Brunswick, Me.,	paid	50.00
Rev. Rufus Ellis's, Boston,	"	980.82
From Philadelphia,	"	760.00
Rev. Dr. Sheldon's, Waterville, Me.,	"	120.00
Rev. Mr. Weiss's, Watertown, Mass.,	"	674.70
Rev. Mr. Nickerson's, Sterling, Mass.,	"	270.00
Rev. Mr. Stone's, Charlestown, N.H.,	"	100.00
Rev. Mr. Montgomery's, Danvers, Ms.,	,	512.00
Rev. Mr. Phipps's, Kingston,	"	105.00
Rev. Mr. Nichols's, Saco, Me.,	"	121.00
Rev. Dr. Fields's, Weston,	"	77.27
Rev. Dr. Briggs's, Salem,	"	860.00
Rev. Mr. Fish's, Vernon, N.Y.,	"	40.00
Rev. Mr. Wilson's, Salem,	"	1,048.75
Rev. Mr. Smith's, Belmont,	"	88.00
Rev. Mr. Chandler's, Shirley,	"	83.00
Rev. Mr. Bugbee's, Ashby,	"	55.30
Rev. Mr. Barrett's, Dighton,	"	150.00
Rev. Mr. Ware's, Burlington, Vt.,	"	215.40
Rev. Mr. Tilden's, Boston,	"	770.00
Rev. Mr. Livermore's, Lexington,	"	82.00
Rev. Mr. Richardson's, Westford,	"	21.00
Rev. Mr. Bailey's, Dedham,	"	457.00
Rev. Mr. Zachos's, W. Newton,	"	332.00
Society in Lowell,	"	1,114.00
Rev. Dr. Gannett's, Boston,	"	5,000.00
(Balance unpaid)		500.00
Rev. Mr. Mumford's, Dorchester,	"	115.00
Rev. Mr. Nightingale's, Groton,	"	225.00
Rev. Mr. Doggett's, Pembroke,	"	24.50
Rev. Mr. Chaney's, Boston,	"	2,181.71
Rev. Dr. Clarke's, Boston,	"	1,618.10
Rev. Mr. Westcott's, Barre,	"	209.00
Rev. Mr. Beane's, Salem,	"	518.00
Rev. Mr. Hussey's, North Easton	"	1,650.00
Rev. Dr. Newell's, Cambridge,	"	1,101.85
Rev. Mr. Rice's, Westford,	"	50.00
Rev. Mr. Bartol's, Lancaster,	"	200.00
Rev. Mr. Wiggin's, Lawrence,	"	257.05
Hawes Place, South Boston,	"	504.00
Rev. Mr. Guild's, Canton,	"	225.00
Rev. Mr. Foote's, Boston,	"	750.00
(Balance unpaid)		100.00
Rev. Mr. Haskell's, Barton Square, Salem (unfinished),		500.00
Rev. Mr. Reynolds's, Concord,		500.00
Rev. Dr. Robbins's, Boston,		1,500.00
Rev. Mr. White's, Keene, N.H.,		500.00
Rev. Mr. Smith's, West Cambridge,		471.86
Rev. Mr. Badger's, Cambridgeport,		750.00
Rev. Mr. Metcalf's, Meadville, Pa.,		300.00
Rev. Mr. Bowen's, Baltimore, Maryland,		300.00
Rev. Dr. Hedge's, Brookline,		2,000.00
Society in Springfield,		2,700.00

Rev. Mr. Hepworth's, Boston,	10,000.00
Rev. Dr. Osgood's, New York,	5,000.00
Rev. N. Hall's, Dorchester,	1,800.00
Rev. Mr. Chadwick's, Brooklyn,	1,270.00
Rev. Mr. Rice's, Westford,	50.00
Rev. Dr. Hill's, Worcester, Mass.,	1,200.00
Rev. Dr. Allen's, Northboro',	130.00
Rev. Mr. Young's, Hingham,	200.00
First Parish, Portland, Me.,	500.00
Rev. Dr. Thompson's, Jamaica Plain,	2,014.00

From "brethren scattered abroad."

Mr. Sewall, St. Paul, Minnesota, paid	100.00
"A friend in New Hampshire," "	50.00
"A mite" from Charlton, "	10.00
"A friend in Framingham," "	50.00
Anonymous, "	5.00
Amount paid	$65,258.08
Amount unpaid	29,926.86
Total	$95,184.94

RUFUS P. STEBBINS, *Pres. A. U. A.*

SPECIAL NOTICE.

THE Annual Meeting of the American Unitarian Association will be held at the Hollis-street Church, Boston, on Tuesday of Anniversary Week, May 30. This Church has been selected instead of Arlington-street, where the Association has been so hospitably received for several years past, on account of its more central location and nearness to the horse-railroads; which, in case of a stormy day, would be a great accommodation.

It has been decided best not to have, this year, as for several years past, two meetings, — a business and a public meeting, — but one session only, commencing at nine o'clock, A.M., the hour fixed in the By-Laws.

This meeting, however, will be open to the public, and all persons interested are cordially invited to attend; though, of course, only such as are members of the corporation, for whom seats will be reserved in the body of the church, will be entitled to take part in the proceedings.

At this meeting the Annual Statement of the Treasurer will be presented, and the Annual Report of the Executive Committee read; and remarks may be expected from able speakers, on subjects relating to the work of the Association. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the meeting.

An important amendment to the By-Laws, which was proposed at the last Annual Meeting, will be acted upon. Article II. now reads as follows: —

"An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life."

It was proposed to amend, by substituting in place of this the following: —

"The payment of thirty dollars shall constitute a person a life-member of this Association. The pastor of each Unitarian society, and delegates therefrom, in the proportion of one to every twenty-five families connected with said society, shall constitute the annual members."

It is the earnest wish of the Executive Committee that there should be a full and *prompt* attendance of the members of the Association.

INTELLIGENCE.

THE NATIONAL CONVENTION OF UNITARIAN CHURCHES met in New York, Wednesday, April 5, at ten o'clock, A.M., and continued in session through that and the following day. One hundred and ninety-five churches were represented by their pastors, and three hundred and seventy-nine lay delegates.

The Convention organized itself into a permanent body by the adoption of the following preamble and constitution: —

PREAMBLE. — *Whereas*, the great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son, —

ART. I. — Therefore the Christian Churches of the Unitarian faith, here assembled, unite themselves in a common body, to be known as the National Conference of Unitarian Churches, to the end of re-organizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work.

ART. II. — This National Conference shall be composed of such delegates — elected annually, not to exceed three from any church, including its minister, who shall officially be one — as any of our churches may accredit to it by a certificate of their appointment.

ART. III. — The American Unitarian Association, the Western Conference, and such other theological, academic, or humane organizations in our body as the Conference may see fit to invite, shall be entitled to representation by no more than three delegates each.

ART. IV. — The Conference shall meet annually, at such time as it may designate at its successive annual sessions.

ART. V. — The officers shall consist of a president, six vice-presidents, three secretaries, — an honorary, a recording, and corresponding secretary, — and a council of ten, — half ministers and half laymen, — who shall be elected at each meeting,

to hold their office for one year, and until their successors are appointed.

ART. VI. — The council of ten shall have charge, during the intervals of the annual sessions, of all business having reference to the interests of the Conference, and entrusted it by that body, which is hereby declared a purely advisory one.

ART. VII. — The National Conference, until further advised by its experience, adopts the existing organizations of the Unitarian body as the instruments of its power, and confines itself to the recommending to them such undertakings and methods as it judges to be in the heart of the Unitarian denomination.

ART. VIII. — The foregoing constitution may be amended at any regular meeting of the Conference by a vote of not less than two-thirds of the delegates accredited thereto.

Officers for the Conference, for the ensuing year, were elected as follows: —

President, His Excellency John A. Andrew.

Vice-Presidents, Hon. John G. Palfrey, of Boston; William C. Bryant, Esq., of New York; Hon. Ichabod Goodwin, of Portsmouth, N.H.; A. A. Low, Esq., of Brooklyn, N.Y.; Rev. Orville Dewey, D.D., of Sheffield, Mass.; and Rev. George W. Hosmer, D.D., of Buffalo, N.Y.

Honorary Secretary, Rev. Carlton A. Staples, of Milwaukee, Wis.

Corresponding Secretary, Rev. Edward E. Hale, of Boston.

Recording Secretary, James H. Frothingham, Esq., of Brooklyn, N.Y.

Members of Council, Rev. Henry W. Bellows, D.D., of New York; Artemas Carter, Esq., of Chicago, Ill.; George Partridge, Esq., of St. Louis, Mo.; D. B. Eaton, Esq., of New York; Rev. James Freeman Clarke, of Boston; Hon. Thomas D. Eliot, of New Bedford, Mass.; Rev. Charles Lowe, of Somerville, Mass.; Rev. George H. Hepworth, of Boston; Rev. A. D. Mayo, of Cincinnati, Ohio; and Warren Sawyer, Esq., of Boston.

The following resolutions, reported by the Business Committee, were unanimously adopted by the Convention: —

Resolved, That the National Unitarian Convention recommend to the churches of our common faith, not yet having contributed to that fund, to unite in completing, at the earliest moment, the sum of $100,000, asked for at the late special meeting of the American Unitarian Association, and now in process of collection.

Resolved, That this Convention recommend, that a similar sum of $100,000 be raised among our churches, annually, for the purposes of the denomination.

Resolved, That it be urgently recommended to our people to unite in raising, before the first day of June next, the sum of $100,000 for the endowment of Antioch College.

Resolved, That we earnestly recommend to the men of wealth in our denomination the urgent claims of our two theological seminaries to ampler endowments.

Resolved, That the Council bring before the churches, at the first moment expedient, the necessity and duty of creating an organ for the denomination, to be called the "Liberal Christian," upon some plan to be deliberately matured by them.

Resolved, That we recommend a generous support of Western missions, through the Western Conference.

Rev. CLARK G. HOWLAND was installed as pastor of the Society in Kalamazoo, Mich., on Wednesday, March 22. Rev. Stephen H. Camp, of Toledo, Ohio, read the selections from the Scriptures, and offered the introductory and installing prayers. The sermon was preached by Rev. Robert Collyer, of Chicago, Ill., who also gave the address to the people. Rev. A. G. Hibbard, of Detroit, Mich., gave the charge and right hand of fellowship.

Mr. CALVIN STEBBINS, of the Cambridge Divinity School, having accepted an invitation to go to Savannah, Ga., as an agent for the American Unitarian Association, was ordained to the work of the Christian ministry on Sunday evening, April 2, at the South Congregational Church, Boston. The sermon was preached by Rev. Frederic H. Hedge, D.D., of Brookline. Rev. Oliver Stearns, D.D., of Cambridge, offered the ordaining prayer. The charge was given by Rev. Edward E. Hale, of Boston; and the right hand of fellowship by Rev. Charles Noyes, chaplain of the camp at Gallop's Island, Boston Harbor.

THE NEW UNITARIAN CHURCH in Woburn, Mass., was dedicated on Wednesday, April 12. The order of services was as follows: Anthem; introductory prayer by Rev. Henry C. Badger, of Cambridgeport; reading from the Scriptures by Rev. Leonard J. Livermore, of Lexington; hymn; sermon by the pastor, Rev. Eli Fay; the Te Deum; dedicatory prayer by Rev. Edward E. Hale, of Boston; hymn; benediction.

Rev. JOSIAH K. WAITE has accepted a call from the society at Groton Junction, Mass.

Rev. JOHN M. MERRICK has resigned the charge of the society in Walpole, Mass.

Rev. AARON PORTER, of the last class of the Meadville Theological School, has accepted a call from the society in Northumberland, Penn.

Rev. S. B. FLAGG has accepted a call from the society in Waltham, Mass.

Rev. WILLIAM L. JENKINS has accepted a call from the society in Northampton, Mass.

Rev. FRANCIS C. WILLIAMS has accepted a call from the society in East Bridgewater, Mass.

Rev. CHARLES J. BOWEN, of Baltimore, Md., has received a call from the Mount-Pleasant Society, Roxbury, Mass.

Rev. WILLIAM G. BABCOCK has accepted an appointment as assistant to Rev. Charles F. Barnard, at the Warren-street Chapel, Boston.

Rev. CHARLES LOWE, of Somerville, Mass., has left his society for two months, to visit Charleston, S.C., and Savannah, Ga., as agent for the American Unitarian Association.

Rev. SAMUEL A. SMITH, of West Cambridge, Mass., and Rev. BENJAMIN H. BAILEY, of Dedham, Mass., have received leave of absence from their societies for three months, to act as agents for the American Unitarian Association, — the former at Norfolk, Va., and the latter at Alexandria, Va.

ACKNOWLEDGMENTS.

1865.				
March 25.	From	Society in Hampton Falls, N.H.		$32.00
„ 25.	„	Jos. S. Sewall, St. Paul, Minn.		100.00
„ 27.	„	Rev. Dr. Bellows's Society, New York, additional		150.00
„ 28.	„	Society in Fall River	$412.50	
		For Monthly Journals	42.00	
				454.50
„ 28.	„	ladies of Society in North Andover, to make their pastor, Rev. C. C. Vinal, a life-member		30.00
„ 28.	„	Society in Duxbury		63.00
„ 29.	„	Rev. Dr. Bartol's Society, Boston, additional		30.00
„ 29.	„	Society in Kingston		105.00

March	30.	From	Society in Bangor, Me., including life-memberships for Rev. C. C. Everett (contributed by S. H. Dale), Mrs. C. C. Everett (contributed by Isaiah Stetson), Franklin Muzzey, Mrs. George Stetson, Mrs. M. A. Hinckley, Mrs. D. P. Wood, Mrs. G. K. Jewett, Mrs. Lemuel Bradford, and H. E. Prentiss	$400.00
„	30.	„	Society in Augusta, Me.	105.00
„	30.	„	Society in Leicester	25.00
„	31.	„	Society in Templeton, additional (in all $100)	25.00
„	31.	„	Society in Westborough	21.00
„	31.	„	S. A. Dix, as an annual membership	1.00
April	1.	„	Society in Brunswick, Me.	50.00
„	1.	„	a friend, to make Rev. S. S. Hunting a life-member	30.00
„	3.	„	Society in Lexington	82.00
„	3.	„	Rev. Wm. P. Tilden's Society, Boston	770.00
„	3.	„	Society in Saco, Me., additional	54.05
„	3.	„	Mrs. Eliza Babcock	10.00
„	3.	„	a friend	10.00
„	3.	„	Rev. Rufus Ellis's Society, Boston, — For general purposes $660.82; „ Army Fund 300.00	960.82
„	4.	„	Society in South Danvers	507.00
„	4.	„	Society in Weston, including $30 from James F. B. Marshall, to make himself a life-member	77.27
„	4.	„	ladies of Society in Waterville, Me., to make their pastor, Rev. D. N. Sheldon, D.D., a life-member	30.00
„	4.	„	John Ware, Waterville, Me., to make himself, his wife, and Mrs. D. N. Sheldon, life-members	90.00
„	4.	„	subscribers to Monthly Journal in Tyngsborough	4.00
„	4.	„	Rev. Stilman Barber, as an annual membership	1.00
„	5.	„	friends in Philadelphia	750.00
„	5.	„	Rev. Dr. Hall's and Rev. Augustus Woodbury's Societies, Providence, R.I., including life-memberships for Mrs. M. J. Clark, Thos. L. Dunnell, Elizabeth B. Dunnell, Mary L. Dunnell, and F. N. Seabury	10,453.00
„	5.	„	Society in Sterling, including life-memberships for Rev. A. S. Nickerson, Mrs. Emily Wilder, and Miss Esther Kendall	270.00
„	5.	„	Society in Taunton, additional	22.00
„	8.	„	Society in Watertown	474.70
„	8.	„	Society in Dighton, including a life-membership for Rev. Fiske Barrett	150.00
„	8.	„	Society in Bridgewater, on account	100.00
„	8.	„	Society in Sherborn, to make their pastor, Rev. Wm. Brown, a life-member	30.00
„	8.	„	Society in Littleton, for Army Fund	9.25
„	8.	„	subscribers to Monthly Journal in Brewster	10.00

April	10.	From	Society in Charlestown, N.H.	$100.00
„	10.	„	Society in Plymouth, additional	10.00
„	11.	„	Mrs. P——m, Roxbury	10.00
„	12.	„	Society in Vernon, N.Y.	40.00
„	12.	„	Miss Esther K. Waite, Sterling, to make herself a life-member	30.00
„	12.	„	Rev. Rufus Ellis's Society, Boston, for Army Fund, additional	20.00
„	14.	„	Rev. Dr. Briggs's Society, Salem, including life-membership for Dr. Briggs	860.00
„	14.	„	Society in Burlington, Vt.	212.40
„	14.	„	a friend	1.00
„	14.	„	Mrs. Mary Wheeler, as an annual membership	1.00
„	14.	„	subscribers to Monthly Journal in Sudbury .	4.00
„	15.	„	Society in Brighton, for Monthly Journal . .	32.00
„	17.	„	Rev. E. B. Willson's Society, Salem	1,048.05
„	17.	„	Society in Belmont, as a donation . $88.00 For Monthly Journal 12.00	100.00
„	17.	„	Society in Shirley, including $30 from Thos. E. Whitney, to make himself a life-member	83.00
„	17.	„	Society in Ashby	53.30
„	17.	„	Chas. Richardson, Framingham	10.00
„	17.	„	Society in Dedham, including life-memberships for Wm. Chickering, Henry W. Richards, and Eliphalet Stone	457.00
„	20.	„	Rev. Jas. Freeman Clarke's Society, Boston .	1,618.10
„	20.	„	friends in Philadelphia, as a donation, additional	10.00
„	20.	„	Society in Westford, for Army Fund, including $5 from Rev. Geo. M. Rice, towards a life-membership	50.00
„	20.	„	a friend, for Army Fund	5.00
„	21.	„	Rev. George L. Chaney's Society, Boston, including life-memberships for Mrs. William Richardson, John Capen, Mrs. John Capen, Dr. Horace Richardson, Ed. T. Russell, jun., Nathaniel Harris, Charles Welles, Freeman Cobb, John Cummings, jun., Mrs. Elizabeth Childs, Jas. P. Gordan, Joshua P. Preston, and Warren Sawyer	2,181.71
„	21.	„	Society in West Newton	332.00
„	21.	„	Society in Bernardston	20.00
„	21.	„	a friend	5.00
„	21.	„	Rev. N. Hall's Society, Dorchester, for Monthly Journals, additional	4.00
„	21.	„	Bangor Sanitary Commission, Bangor, Me., for Army Fund	300.00
„	22.	„	Rev. Dr. Hill's Society, Worcester	1,209.00
„	22.	„	Mt. Pleasant Society, Roxbury, for Monthly Journals, additional	3.00
„	24.	„	Society in Lowell	1,114.00
„	24.	„	Society in Burlington, Vt., additional . . .	3.00
„	24.	„	Society in Pembroke	24.50
„	24.	„	Society in Groton Centre	225.00
„	24.	„	Rev. T. J. Mumford's Society, Dorchester .	115.53

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THE LAST WORD IN THEOLOGY.

An Address delivered on Monday, May 15, before the Ministerial Union, by C. A. BARTOL.

As in camps and forts there is a word that admits within the lines; as we ask each other every day in the street what the good word is, believing the wind is commissioned to blow or the lightning to flash happy tidings, — so let us inquire for the last word in theology. Is it nature or spirit? I answer, spirit, including nature, and not possibly included by it. The religious sentiment is definable as our going from nature to spirit, or descending from spirit to nature. The reality of this unseen spirit I assume as demonstrated in all speech. What would my authorities be, if I should cite them, but Greek and Roman, Indian and Egyptian, Mahometan and Jew, Hottentot and North-American savage, — in short, the human soul? or to what does the word "nature," something *produced* or *born*, point, but to the *cause* in whose recognition alone piety consists? or, with our understanding and senses following the natural line strictly, unless switched off at some point to the higher track of ideas, where do we end save in atheism?

But is it a logical journey? From matter ought we not to infer spirit? Does not every curling shell and rolling orb, every eagle's feather and minnow's fin, every living step of man or beast, and every dead museum of stones or stuffed birds, prove God? Yes, as finite hints and illustrations; but only when through or after or before them the Infinite One has proved himself to the soul. Let the famous professor, in Geneva, of natural history, Dr. Carl Vogt, ridicule, if he will, the notion of an inspired imagination, and be, as he seems to declare himself, an atheist; confessing his results to be the mere fruit of human labor, not emanations from a Supreme Being entirely unknown to him! It is a dear price to pay for scorn of what is deepest in the human breast; and one queries whether the professor, among all his other specimens, has examined himself. Shall we deny God because we cannot observe or reason him out? God is not a conclusion, but an inspiration; for conclusions are always limited, and he without bound. When the spirit touches the soul, it makes all natural things speak of itself. Every object becomes a cipher, in which God writes his name, — a character legible at the fire of his purity; a pipe through which he blows the music of his love; a picture on which he paints the colors of his design. Was a glacier, as the latest science tells us, the sharp plane, pushed everywhere, high and low, to smooth the world? In the soul is the witness that shows the tool in the Almighty hand. The great professor says the flourishing Roman civilization sank into barbarism before a Christianity, introduced by heads so narrow that he likens some dug-up specimens of them to the conformation of the ape, the organ in them of veneration being so large; and he jocosely calls them "apostle-skulls," as resembling the "type of Peter as represented in Byzantine-Nazarene art." But we tell

him the narrowness is with him, when he puts Christian sanctity below Roman corruption.

Besides, we too appeal to fact. How many things in our experience no positive philosophy can explain! The physical investigator, busy in tracing through all its analogies the skeleton-structure of the world, comes upon certain arrangements of form and color, as in the scales or valves of a fish, the spots or stripes of a zebra or leopard, the tesselated back of a turtle, the plumage of a peacock or flamingo, which he technically calls *ornamentation*, — a superficial appendage to the more important part inside. O Philistine! let us say with Goethe, there is no inside. All matter is surface. It may be deposited in myriad laminæ of the crystal or successive strata of the globe; it may be organized in the vessels of the plant, or folded in the convolutions of the brain; but it is all surface, and the science that treats of it alone is superficial. But this beauty, that plays from the topmost pinnacle of things to the lowest level; that touches its acme in the human proportions, complexion, expression, and flowing hair, — is no external addition to the solid scheme. Is it a veneer, glued on to cleave off again, or tint of a brush that will wash out? No: but a fast color, and an eternal shaping; nay, a spirit at centre and circumference, that informs as well as decorates every part and particle, precedes and glorifies all the beams and rafters of the creation. The ornamentation turns out the principal thing. O man with the scalpel! the floating against the east wind of the sea-gull yonder gives me more than you can get out of his carcass.

What account, again, will the materialist give of music? He can note the vibratory properties of woods and metals, pipes and strings; but not what an ear for music is, or why certain intervals make harmony, or that relation of peculiar strains to unearthly regions, which made Richter

say, "Thou tellest me of things which in all my life I never saw." Who, once more, ever discovered the secret of eloquence, or the charm of those words in verse, that sing themselves to us as sweetly as do what we call "songs without words"? It cannot be overtaken by the exploring party on its way, with Agassiz at the head, to Brazil, or anywise subjected to our survey. Hamlet's father's ghost was not so nimble to escape pursuit. Vogt and Huxley and their compeers, if they can pause a moment from tracing the analogy that doubtless exists between chimpanzee or gorilla and man, might find some use for the organ even of *veneration*, which was not put into the human head for nothing. Perhaps at that river of God, — a fugue or a symphony, — even they can wonder and admire, as well as scrutinize and argue, as in our normal state we must all do. Our instincts will not lie still like lifeless insects pinned under the microscope. The gush of our sympathies cannot be gauged like the yield of petroleum wells. Our affections cannot have their lines run like farms by the theodolite. There are nobly wild emotions and enthusiasms in us that spurn all fences. We may work up through nature to nature's God, or come down from the Holy Ghost: but the grandest direction is the last; for the marvels that enchant us our wisdom cannot unfold. Heaven itself spills over into Beethoven's notes, Raphael's canvas, Milton's verse; and of the rhythm melody or Madonna, that is all our report. The soul smiles at the exclusive, oracular critic. We must have the artist, composer, poet, before justice is done to our feeling or to the Author of our frame.

Why do I allege these instances but to affirm a spirit, that defies analysis, as the origin, too, of worship, the aspirations of prayer, and doxologies of praise? "It is ridiculous," said one sitting down on the floor before a portrait

from the hand of genius, puzzled to find the hiding of its pathos and grace. So for the lurking ecstasies of devotion there is no discovery or detective police. The hungriest, most insatiable mouth, of all the hundred we have, is for the divine and supernal. What are called miracles pass often without verification, because they are coarse food for this appetite, affording what a presumption for miracles indeed! It is an unfortunate imperfection of language to style supernatural these unclassifiable occurrences; for, while they are above nature, they are in it too, — can never be cleaned out of it, — cling to it in a marriage of things which God hath joined, and no man can put asunder: and they no more fight with it than the temple's airy summit with its underpinning, or the dove with the branch on which it softly stoops to light.

But if *spirit* be thus the last word in theology, what shall we do with the stubborn matter, which is also here all the time? Who shall say it is not as old, real, and eternal as spirit itself? If so, is it not an exception to the universality even of God? "Thus I refute it," said Samuel Johnson, referring to the Berkeleian theory of the unreality of matter, as the burly, sensible, half-sensual old dogmatist kicked against a stone. Matter, so stiff below and massive above, does impose, and almost succeed in palming itself off for substance instead of the sheer shadow it is. When we stand between the rails, and see a locomotive come thundering along, we have a lively sense that matter is something, as did the inventor of the ball-proof jacket, put to speedy flight, when the Duke of Wellington proposed to test it on his own person with a file of musketeers at the spot. But this is not so much the mind's as the *body's* judgment of something like itself. The hardness of matter is dissolved in our thought. Science reduces it nearer with every step to simple power

to attract or repel, till the clod becomes a composition of forces, the dust lives, the rock perspires, and —

"every flower
Enjoys the air it breathes."

Boscovich's science made matter long ago a congeries of ideal points. Adoration beholds in matter the garment of God. What is it more but a means of bringing human beings into relation with one another; the method of giving separate existence to souls, and the outward ceremonial of their introduction? To a lofty perception, every thing external, from the blossoms to the stars, is but language for communication of intelligent beings. To our exalted vision all nature is a medium for angels and minister of the Most High. But the argument about it need not soar so high; for our common sense abates its strong pretensions. Which is most weighty, the bulk of the planet, or its population? — the ants, or their sand-hill? — the brick and granite streets of Boston, or the tiny figures we can just see in them as from a boat at early dawn on the Back Bay? — Niagara and the Alleghanies, or the American nation as Europe looks at its struggles and destiny across the Atlantic Sea? The outward dimensions, the avoirdupois scales, would give you one answer, — the measuring-rod of the angel for the New Jerusalem and the moral balance another. How what we call the created universe flitted like a shadow and melted as a drop before the eye of Jesus! His transport leaped to the end of our last dissection, that no essence in things can be fixed; but matter and spirit, at bottom, are the same, or spirit is all, as he made it a convertible term with the very wind of heaven. When, then, Abner Kneeland said, *I believe God is matter, and matter is God*, he but needed a right conception of matter to have told the truth.

But spirit must be used in the sense of person to make

satisfactory this view. Person in and over law to commune with, — not brute resisting strength to tether like a rope, bruise like a post, or hold like a cell, — we yearn for, and must have. Even some of the lower creatures have in them a dim personality which enjoys mating with ours; and, when our human fellows attain great eminence, what do we style them but *personages*, with an added dignity in the word as of personality raised to a higher power. Personality is the last secret and profoundest interest. What does a certain traveller tell us he crossed the ocean to see? Not the Louvre, or London, or the Alps, but a few persons. The anniversary of some good St. Patrick still throngs with processions and banners the highways of half the world. What a curiosity for autographs, in private albums or sold for great prices at public fairs, as if we would fain see how the great man wrote his name! What a crowd at the country lyceum, to behold as much as to hear the notable stranger that has come to lecture! How the portrait hangs on your wall, more precious when the original is gone, and one little grave becomes more to you than the globe beside! Our sentiments are deeper than our metaphysics. If I love you, the plummet that sounds or the wire that spans the sea cannot reckon my love. But the personality of God, that exceeds, produces, and embraces all; to deny it is to deny him, as Transcendentalism itself has at last found. "He passed the flaming bounds of time and space." From his "face the earth and heaven flee away." His presence transfigures the world, lights up the "halls of morn," and kindles the breast. Will any naturalist esteem it a nonentity because it cannot be produced to view? Of course an infinite personality eludes him; for either of his diverse lenses it is too grandly afar or too subtly near. But to feel it is to discern; and without it nature is not our home, but our prison and tomb.

Nurse-nature, that clothes her children so well, let me not slight! Her charm I as well as another can feel. Listening to some expert rhetorician, I am fascinated with the figures brought by a fertile fancy from her forms. But without the penetrating and presiding spirit, the true parent of which she is begotten herself, these figures are but handsome mouldings of painted clay.

In that one spirit's bearing and begetting is, moreover, the primary truth of experimental religion. *Bearing*, I say; for what we want is motive-power: and the spirit *bears* us, not as the theologians fancy, in an hour, and, like the flesh, by dropping us to the ground; but by moving us ever on, as the breeze bears steamer and van, as the ship is borne when her cables are unhitched from the ring at the wharf. It is no foolish frenzy when the sweet poet, Cowper, personifies and accosts this influence to stir him from his idle anchorage. There is a gale of the spirit. Truth, justice, love, purity, are the quarters of its rising, and cardinal points of its compass, to be looked wistfully to whenever we are becalmed. As high in air the bird goes swift with scarce-bent pinion, so shall we glide obedient to the inner spell. We must be born, that is, *borne* of something. Let it not be of lust or vanity, pride or revenge, but urged by the whole unwithstood weight of the atmosphere of the presence and goodness of God. This is to be born, not *again*, as the scripture word is falsely rendered, but *from above*. Precious privilege to be born of one's mother! Though long ago, the incident of an hour, under the old man's gray locks flow the tears when he thinks of it. But to be born spiritually is endless privilege. The most entrancing spectacle, I think, this world has to show is this shadow on a young person's brow, —the sense begun of filial relation to the divinity. Instantaneous regeneration, O Calvinistic revivalist! do you

say? Nay, perpetual regeneration! Incessant bearing and everlasting furtherance from the Deity! As the mariner on the oriental tide, when the trade-wind blows, sets his even keel before it, and cuts the wave for a thousand miles; so we, with richer freight than spices or silks, put ourselves into the current where the sacred ether draws and swells in the sails of our desire, and wings of our intent. This gives purpose to our life, such as can never come from any worldly, selfish aim. "That man has made up his mind," said one looking at the likeness of Oliver Cromwell; and I have seen the forehead and hair of youth or maiden glisten with this singular ardor, till I understood why the old painters put haloes round the holy heads they drew.

Our public cause, just as much as private purity, is borne of the spirit. Wherefore our patriotic triumphs, ending in the capture, with his cabinet, of the arch-traitor, who must begin to doubt the audibleness on high of his particular prayers? Why our successes? From our own will or merit? From statesmen or captains that have been our saviours? From lovers of impartial justice and saints of freedom that marched in regiments, when secession threatened to devour us, and foreign nations gave us up? From actual suffrages thrown, a majority ever on the nation's side? No; but from a divine element of liberty and law, that blew through us and bore us on, dissolving plots of treason, eating up or sweeping away opposition of numbers, with sacred horror scaring our foes from the capital, more than once within their grasp, — the same wind unfurling our flag that pervaded our bosom, — the auroral arch it shot up in the North when victory coincided with Washington's birthday, celebrating our success more grandly than the loud and smoky guns! All we can do is to "second the motion" of the spirit of God. When

the spur the assassin puts on his heel for speed catches in the self-avenging flag, and flings him with a broken limb on the floor, making that his arrest which he meant for his escape, which no accomplice, swift carriage, or gliding boat could help, shall we not own a Providence? 'Tis not the will of man has saved us. The voices of some long tardy and now forward advocates, like the brass instruments sometimes at a concert, ring over loud. In Heaven has been our help.

On the same spiritual basis rests the surpassing transport of our being, the hope of that life after death, which is only the spirit's birth or bearing kept up; and the sceptical naturalist I have already referred to, like the old Sadducee, not allowing the existence of spirit, consistently sneers at those who require "the fear of punishment or hope of reward in a dreamt-of beyond to keep them in the right path." But what he brands as superstition is a yearning of the human race. Is not its expectation a fact as much as is any fossil or fish? A heathen poet could say, *Our birth is yet to come.* Then are we first upborne when we cast off the body, like a sand-bag from the balloon. The unballasting is speed. The fall is rising. From vanished innocence or virtue has only dropped a handful of earth that cumbered awhile what it flew by. The mortal ungirding gives a chance to the spirit, blowing we know not how, to clear the *soul* of the lifeless lump; and this, not the fancy that has ridden Christendom of a breaking, at the trumpet, through the sod it cannot lie down under, is the *resurrection.* We see no light, we hear no rustle, as it goes; but shall we doubt its departure, deny its ascension, because our senses are not nice enough to distinguish its hue or vesture? These senses hide more than they show: how can they follow and overtake it? In a very private wardrobe it puts on its dress! To think our kindred dead

because they have disappeared, were as absurd as to think the elemental forces, that just now echoed and shone, extinct because they suspend their visible and audible salute. Not annihilated are our beloved. The spirit has but blown into and borne them out into what finer society! What an empty creation it were, forsooth, with the crumbling skeletons below and the cold orbs above, and only animated clods between! Were it so, from the creation I would beg leave to retire. What vanity much as despondency in the thought! For the conceit is with those who discard, not in such as affirm, the spiritual world. Let us believe in an invisible, innumerable population, fit offspring of the spirit, to be more largely revealed to us soon. From what but doubt of this, more than from any other single source save sin, has come the pain of mankind? Yet for such faith, what is the only foundation? The fact of a spirit in man which we cannot identify with the perishable frame. Some comparative physiologists, Richard Owen to the contrary notwithstanding, maintain that, between animals and men, no absolute difference of structure or faculty can be made out; that germs of intelligence, conscience, and religion, as "dread at least of the unknown," exist in what old Scripture calls "the beasts that perish." The cat and bear discipline their families. The dog fears spectres. Some monkeys make a sort of houses, warm themselves at fires, and fling broken branches at their pursuers. I am not concerned to make out a case against our poor relations. A dog sometimes puts his paw on my hand in a way that tempts me to say, "Wait, be patient! You will have a hand some time!" We are hemmed in, at a larger arc, as much as they. They may take a step forward as well as we. But the present degree of our superiority seems immense; and in our own consciousness, which cannot fathom theirs,

is our lesson. The rising of Jesus, translations of men, or apparitions of angels, cannot constitute, but only adorn and decorate, the truth that inheres in the soul which feels itself immortal, and is aware it is but covered with a robe it can lay aside, entering somehow into the Master's state, when he said of his own mortality, "I have a commission to lay it down, and I have a commission to take it again." To this statement a majority of the votaries of science may respond with respect; but a man may be a famous naturalist, and no believer, as he may be no friend or lover, but an ambitious self-esteemer and flippant quarreller, bad as any doctor of medicine or divinity, with students of his own kind. Those drowned in nature, with head under her tide, may gainsay the upper lot as a fish credits not the atmosphere; — it exists none the less. *What*, I asked an eminent natural philosopher, *is the main impression of the universe on the human mind, — law and order, or power?* *Power*, he replied; *of which law and order are the channel. Then the supernatural must be taken for granted?* I queried again. *It seems so*, he rejoined.

In this last word of theology is also the ground of morals. No verbal rule can secure us like its vital dictate. "You are cautious," it was said to one who hesitated at an ambiguous course. "My caution," he replied, "is the Holy Spirit of God." So the beetling rocks of the shore are the *caution of the sea*, that keep it, amid temptation of the winds and waves, from running over its brim to ruin the world.

This same last word of theology determines the authority and canon of the Bible. It must furnish the criterion of truth or error for every page. Be the warrants of the written leaf what they may, it decides that a book cannot contain all God has to say. No complete edition of his

works has yet been published. His spirit, blowing like the wind, is not bound, and was never bound up. We are privileged to listen yet to what our Father has further to communicate in his own audience-chamber, by and for himself constructed in every breast. He is neither dead nor dumb in the nineteenth century more than the first; and the spirit submits to no decision of œcumenical councils as to which part of the old accredited volume is orthodox, and the apocryphal which. When Jonathan Mayhew was inquired of why the "Song of Solomon" was admitted into the Word of God, and the "Wisdom of Solomon" left out, he replied, *for his part he could not tell, unless it were that men loved songs better than wisdom.* According as we have received and entertained the inward guest, we shall welcome the genuine outward utterance. After the ratio of our deafness to it, we shall need the outward utterance, if only as a blast to unseal our ears to the still small voice. But he that stops in criticism and scepticism, both of old documents and interior teachings, and confines himself to negations of others' dogmas, had better hush. He has nothing to say. There is no poorer business than preaching up creeds, except preaching them down; as a man avowed there was but one thing he hated more than masonry, and that was anti-masonry. Give us your positive message and communication from the spirit, or, as they say in the wedding-service, be for ever silent.

The last word in theology still further has right of eminent domain over all the outworks of ecclesiastical discipline. "Hear what the spirit saith unto the churches," is the voice of the record itself. God is in the Church; God is in all history; and, as one has said, he that despises history will certainly be despised by history in turn. No true prophet ever neglected or cut himself off from the past, — he least of all who, being as he said before Abra-

ham, was the great tradition as well as expectation of humanity, — who came not to destroy but fulfil, and grafted on Hebrew roots such splendid Christian blossoms. "Christianity old as the creation"? Yes!

> "O Lord of life and truth and grace,
> Ere nature was begun!"

well sings the sacred muse of one we love and venerate, and to whom we still delight to listen; and a certain traveller, who shall be nameless here, well remembers how he sang his elder friend's transporting lines alone among the snow-powdered summits of the Rhaetian Alps. But the verse sparkles as it ends in the present tense, —

> "Make welcome to our erring race
> Thy Spirit and thy Son!"

The inspiration of learning and scholarship is secondary. The direct breathing of that which inhabits the receptive bosom, and, as Paul says, judges all things and is judged of no man, summons institutions and annals alike to its bar. Disparage the individual as we may, God chooseth for ever that private soul for his organ which is deepest in communion with himself and the human race.

But how does this last word in theology consist with the authority of Jesus Christ? Herein that he himself challenges our supreme attention to it; and none could be so offended as he with our making over to him its prerogative. Gladly we confess him the model. Sentences of his utterance, passages of his behavior, show such truth and comeliness, that we are moved to say they were said and done once for all and for ever. No Greek *statue* was so perfect as his living *stature;* no Parthenon stood so fine as what he called the temple of his body. The line of moral, no more than of material beauty, since he traced it, needs to be re-discovered. Mons. Rénan, his latest biographer, and in

some respects shallowest critic, asserts the unsurpassable glory of his expressed and exemplified ideas. Were mortal defects in his deportment? They have dropped away; and, behind whatever it has burnt off, time has left a *myth*, if Strauss will call it so, more substantial and historic than any other man's story. The theologian talks of the imputing of his merits for our salvation. Under what strong constraint of his transcendent worth we impute to him our ideal of godly manhood, which makes Son of God and Son of man the same thing, till, as we fancy a faint shining circle about whoever is charming us with his performance, we cannot think of the poor peasant of Galilee but with a splendid aureola round his brow! In no philosophic manner, and with no commonplace civility, after a late suggestion, but in a reverential mood, we call him Lord. But his lordship is leadership, not deity; and it is infidelity to his own instructions, if put for the primary article of our creed. It is the falsity of knowing him after the flesh, as Paul would not. It is a contravening of his subjection to God, by the apostle declared, which exists in a psychological as well as chronological sense; for not only is there a time coming when he will be so subject, but in the soul and spirit, as much as any other child of God in earth or heaven, he is so subject now. Contradiction of Scripture, as of reason, is it to make such an exception to all human or angelic nature, that he alone, of all who ever breathed below or was born or ascended above, partakes the image or essence of divinity. The New-York Unitarian Convention came together on the ground of his kingship as a condition of common work. Nor to this, listening with practical ears, should I object, unless it is made first and doctrinally fundamental in faith. Call Jesus Lord when and as you honestly can, — not from affectation, or with the doubtful, half-ashamed tone some

use in his name, better dropped than so mentioned at the end of their prayers. Be true to your mood. As a looker-on at the Convention, I could have wished a religious principle comprehending his personal authority had been the bond. Perhaps the clergy, however, and, still more, the laity, had made up their mind that progressive theology was not the business of the meeting. Indeed, there were something preposterous in an undertaking, I presume they did not contemplate, either to advance or settle religious truth, after random shots of such as could get their vocal armory into play, by a vote, — the ayes or show of hands of a majority, — which could give no verity or conviction, but only an average or compromise of opinions. In theological faith, policy is profanity, and conformity sacrilege. One reason is worth a thousand votes. If the "Preamble" be upheld as a common standard to march under, a good battle-cry for action, it is not a plea of absolute truth; and it may be worth considering whether the spiritual doctrine will not prove more efficient also for philanthropy. We have had an extraordinary spectacle of a four years' struggle for life, in which hundreds of thousands, like the brethren in the Revelation, have not "loved their own lives unto the death;" and all for what? Really for the broadest humane and spiritual aim, of the emancipation of a race in whose oppression the Church as much as the nation was stifled and choked. Say what European physicists may please of parallelism between negroes and orangs or other anthropoid apes, our movement of mercy signifies how much better than any dry speculation what *is* indeed of our kind, in that blood, recognizing itself through every land and age, — that fluid solidarity, of which God hath made all nations of men! It was no moonstruck madness when Jesus, the consummate pattern of mankind, came "to seek and save that which was lost;" for, by the

stooping of the most refined to the most degraded, behold how his method, in the magnificently successful benevolence of our land and age, is practised again! The deliverers of the slave were how much farther off from and above him, in birth and culture, than the spurious aristocracy of his injurers and pretended owners! Why should they, the veritably best and gentlest bred of this American population, care for him? Well, I can only say they *had* to, and by virtue of their very dignity could not help it. The last word of theology was in them, and kept speaking to them, and would not be put off till they heeded it. Their superiority, their spirituality, revealed that *he*, even the poor black, was part of them, — and their interference in his behalf against the wrongful barbarians was no condescension; but, being love of their neighbor, was, after Christ's axiom, self-love and self-defence. There was no redemption, political or eternal, for society, while some of its members, falling among thieves and abandoned by priests and Levites, lay bleeding by the way; no advance for us, unless we took our so long robbed, and in their very soul half-slain, brother and sister forward.

So the last word of theology is the spirit of liberty as well as law; not less law because more liberty; for true liberty and law harmonize, and never conflict. When the sails are loosed from their reefs, there is more liberty, but not less law; for the sails are still held by the spars, as, under the flowing canvas from the firm masts and yards, the bark bounds along. So be it henceforth in the voyage of the Church, which art has sometimes figured as a ship, and of the vessel of state!

Brethren, you may dissent from the statements without differing from the purpose of this discourse. Amid our controversies, could we constrain ourselves and one another to sincerity, we might find ourselves strangely together.

We talk of *centre, left wing,* and *right.* Were a certain character, that flourished and wrote some eighteen centuries ago, to come again, would he not be likely to refit his old figure, and point to the absurdity of the various parts of one living organism getting into a quarrel, and falling out by the way? Shall one wing say to the other, I have no need of thee? or the body, I have no need of either? Instead of tearing our own flesh, and stopping on the way to tear it, let us fly on all together. Doubtless our diversities of opinion must be discussed; but let it be in the Spirit, with good temper as well as frank decision. Then, if heat arise, it will be in materials so combustible as to catch even at the ashes of the pipe of peace, and whose burning for the common weal will be a boon.

THE GEOLOGICAL EVIDENCES OF THE ANTIQUITY OF MAN, BY SIR CHARLES LYELL.

THE question, How long has man existed upon the earth? has been supposed to be decided by the Bible-history of creation, and the chronology of the Book of Genesis. It has been assumed, that the Bible gives a precise account of the period from the creation of Adam to the time of the Flood, and from the Flood until the era of Moses and Christ. All the data for this chronology are comprised in two genealogical lists in Genesis. But, with regard to these, the Hebrew text, the Septuagint and the Samaritan Pentateuch greatly differ, — the one making the number of years from the creation of Adam to the Flood to be 1,658; another, 1,309; and the third, 2,264. Now, as two of these lists must be erroneous, we may reasonably doubt whether all of them may not have been corrupted. The systems of

chronology adopted by different writers are very various thus, the period of creation is fixed by Hales as 5,411 years before Christ; by Ussher, 4,004; and by Bunsen, 20,000 years.

Until lately, geologists have not supposed the creation of man upon the earth to have been very much beyond what these accounts give to it. Recently, however, facts have come to light which have led some of them to suppose that man must have existed on the earth during a much longer period. Mr. Lyell's book is an attempt to examine some of these facts. He gives a list of the strata of the earth which contain fossils, amounting to thirty-six. In all these, no human bones have been found, unless we except the uppermost two, which he calls "Recent and Post-pliocene." The "Recent" contains the shells and bones of living species; the "Post-pliocene," contains the bones of quadrupeds belonging to extinct species. In the "Recent" period are works of art, found in Danish peat-mosses. These deposits of peat are from 10 to 30 feet deep, and contain various kinds of trees, some of which have not existed in historic times; yet flint instruments have been taken from below them. Three ages of civilization have been established, — of Stone, Bronze, and Iron: the age of Stone, coinciding with the earliest vegetation, consisting of the Scotch Fir; the age of Bronze, coinciding with that of Oak; and the age of Iron, with that of Beech which still prevails in Denmark. Another class of memorials are mounds along the shore, built of oyster-shells and bones of animals, used as food by the hunters and fishers who collected these mounds. Scattered through them are *flint* knives and hatchets, but none of bronze or iron. These mounds are 1000 feet long, 200 wide, and from 3 to 10 feet high. No traces of *grain* have been discovered in them. Next come the remains of the lake-

dwellings, built on piles, like those described by Herodotus, recently found in the Swiss lakes; from which have been brought remains of various tools and works of art; such as hatchets and arrow-heads of stone, a kind of cloth, cakes of wheat bread, and barley; and, in some places, bronze implements and works of iron. The age of these lake-dwellings has not been decided, and it is the merest conjecture. Similar lake-dwellings have been found in Ireland. No less than forty-six examples of artificial islands have been thus detected. Mr. Lyell goes on to speak of examinations made in the mud of the Nile, from which pieces of pottery have been taken, at a great depth, which some have believed implies an age of twelve thousand years. This, however, is still conjectural. A skeleton was recently found near New Orleans, sixteen feet below the surface, which Dr. Dowler supposed must be fifty thousand years old. Other geologists, however, express doubts concerning any such age.

Going back to an older date, in the Post-pliocene period, caves have been found containing the bones of man in connection with the remains of extinct species of animals. At first, Mr. Lyell and other geologists concluded that these bones were not co-eval. He has, however, since examined these caves again, in 1860, and is inclined now to believe that they were contemporaneous. Subsequently, also, flint implements have been found in diluvial deposits, at Abbeville in Picardy. Many hundreds of these tools have been met with in the lower beds of coarse gravel. Similar flint tools have come to light in England in connection with the bones of extinct creatures; the chief doubt is occasioned by their great number, which causes a suspicion of their being made by the workmen, who pretend to find them. But Mr. Lyell thinks that there are methods by which these may be distinguished from the

genuine. It is also asked, why, when so many thousand flint implements have been found in the gravel of Somme, no human bones, not even a tooth, should have been detected, while the bones of other mammalia exist in great numbers. Cuvier showed, long ago, that the bones of man, found buried in ancient battle-fields, were not more decayed than those of horses. The Lake of Haarlem, in Holland, containing nearly fifty thousand acres, has lately been drained by the Dutch Government. The bed of this lake has been converted into farms, and inhabited by five thousand persons; but no human bones have been found in it. Mr. Lyell mentions many other alluvial deposits, where the flint instruments are discovered; all of which go to show, that Europe was inhabited in very ancient times by a human population in a low state of civilization. In a grotto in Aurignac, in the south of France, a cave was found, in 1852, containing the remains of several human skeletons, including skulls; and the bones of animals, many of whom are now extinct; but no new species is added, by this cave, to the list of extinct quadrupeds which have been ascertained to have existed with man.

Among the fossil remains of the human species, supposed to be very ancient, is the fossil man of Denise, said to be found in a volcanic braccia. Some frauds are thought to have been perpetrated in regard to these human fossils. The skull of this fossil man, contemporary with the mammoth, and with the last eruption of the Le Puy volcanoes, was of the ordinary Caucasian type, which occasioned some surprise. Another ancient fossil has been found at Natchez, which is claimed to be so old as to show that North America was inhabited by man a hundred thousand years ago; but Mr. Lyell says, that we cannot prove by geological facts that the Natchez bone is older than the antique flint hatchets of France.

Mr. Lyell speaks of the Glacial period, by which he means a long series of ages in the most recent period of geology, or Post-tertiary date, during which the permanent ice was found far further south than at present. Much drift seems to have been then formed, which does not contain the remains of man. This drift, according to Lyell, came from the melting of icebergs containing deposits of pebbles and sand. The earliest signs of man's appearance in Great Britain, hitherto detected, are Post-glacial. The whole of England, north of the Thames and Bristol Channel, is supposed to have been submerged for ages under a sea filled with floating ice. It was then lifted, with the mud and stone melted out of this ice, and the mountains so raised filled with detritus from glaciers. Erratic blocks are found in many regions, which seem to have been dropped from icebergs, carried in the current of the sea. The parallel roads of Glen Roy, in Scotland — which, from a distance, seem like ledges or roads cut in parallel lines along the sides of the hills — were apparently caused by the deposition of detritus, and are ancient beaches or littoral formations, accumulated round the edges of one or more sheets of water which stood at their level. These lakes were probably formed by glaciers, blocking up the outlets, and show that man could hardly have existed in Scotland in those ages. During its glacial period, nearly the whole of England and Scotland were under water, as is shown by the erratics carried over their surface by floating ice. Some of these boulders in England must have floated from the coast of Normandy and Brittany. These changes consisted in a gradual rising and falling of the earth, in the region of Western Europe, in periods extending through several thousands of years.

In Chapter XV., Mr. Lyell speaks of the extinct glaicers of the Alps, and their chronological relation to the human period. Just as the mountains of Scandinavia, Scotland,

and North Wales, served, during the glacial period, as so many independent centres for the dispersion of erratics, so the Alps have served by its glaciers; and these blocks are seen at great distances, and even extend over the Jura range. This range is of limestone, wholly distinct from the Alps, but is covered by angular blocks of granite and other similar formations which came from the Alps. One block, in particular, of gneiss, forty feet in diameter, rests on the side of a hill, nine hundred feet above the lake of Neufchatel. Mr. Agassiz believes the whole valley of Switzerland to have been filled with ice, one sheet of it extending from the Alps over the Jura, carrying the stones with it. Mr. Lyell and Darwin suppose the blocks to have been brought by floating ice when the Jura was beneath the sea. Sir Roderick I. Murchison proposed a similar theory. Mr. Guyot supported the original doctrine, that the Alpine glaciers extended as far as the Jura, and deposited their moraines there. Mr. Guyot tries to prove that the erratic blocks are arranged as they would have been by the moraines of glaciers, and not as if they had been deposited by floating ice. Mr. Lyell professes himself satisfied, that the facts prove that these blocks of stone were carried by glaciers, and not by icebergs. One of the proofs of this is, that the different kinds of rock keep their place on the same side of the valleys, and do not cross over, as they would have done if they had been floated. Some geologists suppose that the great lakes of Switzerland have been scraped out by the glaciers; but Mr. Lyell thinks the evidence of this wanting. The phases of glacial action were these: 1. When the ice was in its greatest excess, and the glaicer of the Rhone climbed over the Jura, and actually entered the French territory. 2. A prolonged retreat of these glaciers, when they retired into their valleys. 3. When the glaciers again advanced, though not so far as at first. 4. When a second retreat took place.

During the first period, the Alps may have been several thousand feet higher than now, and this was at the same time when Scotland was covered with ice.

Chapter XVI. treats of human remains in the Loess. The substance called Loess is a very fine loam, supposed to have been brought by the glaciers in ancient times, and deposited long ago in the basins of the Rhine and Danube. This loamy deposit appears to have been produced by the grinding-up of sand and rock in the ancient glaciers. It contains some, but not many, fossil shells. It is variable in thickness, ranging from ten to thirty feet. It caps some of the highest hills around Brussels, at the height of three hundred feet above the sea. The basin of the Neckar is filled with Loess of great thickness. In some places the bones of the mammoth are very abundant. Oscillations of level are required in order to explain the accumulation and denudation of the Loess. This loam would be accumulated during the subsidence, and removed during the elevation, of the land. Something analogous is to be found in India. The vast plains of Bengal are overspread with Himalayan mud, which extends twelve hundred miles from the sea. During the inundation of the Ganges, the water extends in every direction, as far as the eye can reach. The mud is like the Loess in not being stratified. In some places the mud of the Ganges may be seen in river-clefts eighty feet deep.

Human remains have been found in the Loess at Maestricht, near the river Meuse. A human lower jaw with teeth was met, nineteen feet from the surface, in a stratum of sandy loam, resting on gravel, and overlaid by some pebbly and sandy beds. No other bones were near it; but the tusk of an elephant was six yards distant. Great numbers of elephants' bones were found in the neighborhood. Mr. Lyell sees no reason for suspecting

the human jaw to belong to a different geological period than that of the elephants.

Chapter XVII. refers to the strata of Drift, in the Island of Moen in Denmark. The object is to show, by the foldings of these strata, what extensive convulsions happened in this Post-pliocene period. The chalky strata are bent over and twisted like the Drift.

Chapter XVIII. speaks of the glacial period in North America, where, between the arctic circle and the forty-second degree of latitude, are signs of glacial action more extensive than those in Europe. Organic remains are absent here, as in Europe; but a great Pachyderm or gigantic mastodon occurs frequently. It is found in New York in bogs; and entire skeletons, having a very modern aspect, have been discovered within a few feet of the surface. Some of these mastodons may have come down to the confines of the Historic period. There are stories of their bones appearing as if pierced by arrow-heads. In Berkshire, Mass., there is evidence of ice-action ten degrees farther south of any in Europe, and with no snow-covered mountains, like the Alps, near. Numerous detached fragments of rock are seen running in long parallel trains and straight lines over hill and valley, for distances of five, ten, and twenty miles. They run north-west and south-east. They sometimes pass through gaps in the hills: they are composed of the rocks of the hills to the north. Had they been conveyed by glaciers, they would have radiated in all directions; but they all have moved to the south-east. One of them is about ninety feet in diameter. Mr. Lyell supposes, that, as these rocks could not have been carried by glaciers, they were brought by coast-ice when the highest peaks of the hills were above the water. The cause of this change of climate he attributes to variations in the height of the land, and fluctuations in the course of

currents, especially the Gulf-stream. If the Gulf-stream left the coast of Europe, the temperature of Europe would sink six or seven degrees; and, if Northern Europe was submerged, three or four degrees more of cold would be produced. But now it seems, that, during the glacial period, the isothermal lines bent ten degrees south from Europe to America, just as they do now, which removes all hope of explanation of the phenomenon by a change of direction in the Gulf-stream. So the difficulty remains unexplained.

Chapter XIX. contains a recapitulation of the geological proofs of man's antiquity. The age of Bronze is traced back to times anterior to the Roman occupation of Gaul. This period lasted long; seventy Lake villages of the Bronze age having been already discovered in Switzerland. Of the Stone period, the polished hatchets called celts are very abundant, and were in general use in Europe before metallic tools were introduced. All attempts at fixing these periods are conjectural: they assign from four thousand to seven thousand years before our time as the lowest antiquity to be ascribed to these periods, which all belong to what is called here the Recent period.

But before this comes the Post-pliocene, where flint implements of a rude type have been found, associated with animals now extinct. It is clear that man was contemporary in Europe with two species of Elephants, two of Rhinoceros, one Hippopotamus, the Cave Bear, the Cave Lion, Cave Hyena, &c.; and the human skeletons found in caverns with the bones of these animals do not seem very different from the modern forms of certain human races. During this time there must have been a free communication by land between the Continent and the British Islands, since the continental animals of that period are found everywhere in England. The primitive people who used flint tools certainly inhabited part of England. A vast

distance of time must have separated the formation of the higher and lower gravels in the valley of the Somme; but they contain flint instruments of nearly similar shape: hence we may suppose that the state of the arts remained stationary for a long period, just as civilization has remained fixed in Asia for ages. We cannot ascertain the beginning or end of the first Stone period, when man coexisted with extinct mammalia; but we cannot doubt but that it was of great duration. Something, therefore, must have prevented their progress in knowledge and arts, which, at the present rate of human improvement, would have carried them far beyond our own attainments; so that most geologists suppose man to have commenced his career in a low and semi-brutal state. It is only recently that man has had a history; the first Olympiad, 776 years B.C., being the earliest date on which we can rely, and ancient monuments and inscriptions carrying us back only fifteen centuries before Christ.

The valley of the Nile is extremely modern compared with the date of the Stone age; for excavations into the Nile mud to the depth of sixty feet have only brought up the bones of living species of quadrupeds.

Chapter XX., Theories of Progression and Transmutation. — Mr. Lyell sees no objection to supposing all the leading varieties of the human family to have descended from a single pair; but long periods are required for the gradual formation of the different races. If we believe man has existed only six thousand years, we have good reason to deny the unity of origin of these races. Some modern Ethnologists assume, that man first fed on the fruits of the earth in some fertile part of the Tropics. Many, however, suppose an original creation of varieties. Since La Marck's theory was published, immense additions have been made to our knowledge of existing species. The difficulty of defining species and varieties has in-

creased. The old definition was, that a species consisted of individuals, resembling each other, and reproducing their like by generation. La Marck supposed, that all existing species had come from preceding species by variation and progression, and that they came from germs or monads which were themselves continually being produced anew. But this doctrine of spontaneous generation, says Mr. Lyell, is wholly unsupported by any modern experiments. La Marck has also failed to adduce a single case of a new organ coming in any species of animal or plant; and again, no variation, coming naturally or artificially, has produced two races sufficiently remote to be sterile when intermarried. To this La Marck replies, that there has been no time to see whether such changes might not occur. Mr. Lyell admits new creations of plants and animals to take the place of those becoming extinct, and rejects transmutation. Of La Marck's two ideas, — progression and transmutation, — the first is popular, and the second not so. A gradual evolution of creative power is generally believed; but the elevation of the fauna of successive periods was not made by transmutation, but by creative additions.

At one time, the Cephalopods were the highest types of animal life; then fishes took the lead, then reptiles, then mammals, and, lastly, man. Hugh Miller says, that the order of rank in creation, judged by the size of the brain, is also the order of time, — the proportion of the brain of a fish to its spinal cord being two to one; of the reptile two and a half, the bird three, the animal four to one, and man twenty-three to one. Mr. Agassiz expresses the opinion, that, within the limits of the orders of each great class, there is a coincidence between their relative rank in organization, and the order of succession of their representatives in time. Professor Owen, in his "Palæontology," has advanced similar views, maintaining the doctrine

of an advance in the scale of being, from ancient to more modern geological periods.

Professor Brown of Heidelberg has examined twenty-four thousand fossil animals and plants, and concluded that higher types had been introduced, the modern types being more *specialized.*

We have thus given an account, in a very condensed form, and therefore perhaps obscure, of the contents of Mr. Lyell's work. The subject is so important in its relation to religious history and the plan of Providence, that we think our readers must like to have before them the last statement of facts made by such an authority as Mr. Lyell. He no doubt inclines, by his past opinions, to the docrine of development. It would be easy to give criticisms and opinions, theories and arguments; but we prefer to leave the subject just here, without attempting any judgment concerning a question where all judgments must be premature.

It has been the fault of all sects, that they have been too anxious to define their religion. They have labored to circumscribe the infinite. Christianity, as it exists in the mind of the true disciple, is not made up of fragments, of separate ideas, which he can express in detached propositions. It is a vast and ever-unfolding whole, pervaded by one spirit; each precept and doctrine deriving its vitality from its union with all. When I see this generous, heavenly doctrine compressed and cramped in human creeds, I feel as I should were I to see screws and chains applied to the countenance and limbs of a noble fellow-creature, deforming and destroying one of the most beautiful works of God. — *Channing.*

OLD BETS.

THERE is an old woman who lives in a hovel,
Down in the vale;
On her uneven hearth are tongs and a shovel,
And an old pail.

Back in the corner stands her worn jenny,
Curiously wrought;
By it she gets an occasional penny,
Spinning a knot.

Two broken chairs and a rickety table
Lean to the wall;
And a ragged old bed, to hold her just able:
These are her all.

Only one friend has Old Bets: 'tis her kitten,
Purring away
While she busily knitteth a mitten,
Dirtily gray.

Bets goes out early every morning,
Hunting for wool,
(What of it?) where the flocks are a-running, —
Thorn-bushes full.

Little she stoops as she gathers her treasure, —
Humpy old crone!
Little it burdens her; small is the measure, —
Often there's none.

Stealthily goes Old Bets to the bushes,
Wading through mire;
Gathering sticks and bits of dry rushes,
Just for a fire.

Scant is the heat, and but little she needs, —
Little to cook;
Yet to poor puss half her dinner she feeds,
With pitiful look.

How she has lived through the desolate winters,
Nobody knows;
To visit her hearth, with its handful of splinters,
Nobody goes.

Many a dame, in her solitude, finds
Comfort in books;
And with spiritual eye, when infirmity blinds,
Heavenward looks.

Alas for Old Bets, for her poverty double!
Dark is her spirit, —
Books, faith, and hope, 'mid her trial and trouble,
Never can cheer it.

One of these days, poor Old Bets will be dying, —
It may be for bread:
The crooked old heap on those rags will be lying,
And puss will be sad.

But, up from the dust and the rags and obscureness,
A child-soul will rise:
Sweet in face, fair in form, as an infant in pureness,
She will go to the skies.

The earth could afford neither lover nor teacher:
Cold heart and dark brain!
She must go where the truth-light and love-warmth
can reach her,
Her lost life to gain.

C. G. AMES.

HOW SHALL I ENTER THE MINISTRY? — HOW SHALL WE GET A RELIABLE MINISTER?

THE first question has been frequently asked us by young men who were about commencing preaching; the second is frequently asked us by parish committees seeking a pastor. We take this method of answering both.

To the young man who desires to enter upon the Christian ministry we would say, When your studies are finished, or so nearly finished as to make it desirable that you should be introduced to your work, request some minister with whom you are well acquainted, or your own pastor if possible, to introduce you to his ministerial friends, or ministerial association, and obtain from them a letter of introduction and recommendation to the churches as a worthy minister of the gospel of our Lord and Saviour Jesus Christ. This will be to you a sure passport to all the churches. Every young man who has such a letter will have the confidence of the brethren and of the churches. It will not be necessary for him to run the gauntlet of examination and inquisition every time he wishes to preach.

The present system, or no system rather, of making application as strangers to parishes, or what is worse, to individual ministers for aid who know nothing of the petitioner's character or fitness otherwise for his work, is as painful to any modest applicant as it is annoying and offensive and perplexing to the persons applied to. One reason, our young men should know, why ministers and pastors are sometimes cool to such applications for aid and sympathy, is, that no papers of character or ability are produced from any source in most cases; and in some

from only a personal friend, or one whose standing in the ministry or the churches is not such as to command confidence. Let a young man present letters from any of our ministerial associations, and not from individuals in them, and we are sure he will find sympathy and welcome everywhere. If a young man does not, for some reason, prefer to take the very little trouble to do this, he ought not to complain if he is not very warmly welcomed by the ministry. If he prefers not to submit to their inspection, he must not expect their confidence. If he distrusts their fairness and generosity, he should not expect their aid and sympathy. There is, of course, no obligation resting upon any young man to do this. It is entirely optional with him to do it or not. But if he prefers not to do it, he should not complain if ministers are cautious and cold.

So much for the first question. Now for an answer to the second. Parishes make serious mistakes in their attempts to obtain ministers by running after everybody who is recommended to them by this or that person. It is a responsible work to obtain a pastor, and should not be undertaken or prosecuted at hap-hazard. If a parish committee would consult with ministers who understand the wants of the parish, they would probably learn of some man who would be most likely, of all those seeking settlement, to satisfy and edify them. If, instead of this very simple measure, they undertake to hear all the candidates abroad, taking them perhaps in alphabetical order to know when they are through the list, they will be almost certain to have attained no end except general dissatisfaction, or division into half a dozen parties; and, if any choice is at last effected, the least promising man in the eyes of proper judges, and who will prove so in the future results of his ministry, will probably be settled.

Again: the present method of hearing a man one Sunday, or two or three Sundays, who comes into the church and leaves it without any intercourse with the parish, residing perhaps at a distance of ten or fifty miles during the week, is especially unwise. Would it not be much better to take the young man into some of your houses; have him go in and out before you, during the week, visit in your houses, sit at your tables, hold teachers' meetings, teach a Bible class, address the Sunday school, and thus enable you to judge something of the man's gifts as adapted to your wants? We commend these thoughts to both young candidates for the ministry, and to parishes seeking a pastor. We believe that many sore evils which now exist would be removed by following the plan we have suggested.

SALARIES AND PARSONAGES.

We feel bound to say a word to our parishes on the subject named above. The present cost of living, and the frequent changes of ministers from one society to another, make it a matter of the very first importance to societies to seriously consider their duties. Ministers are now supplying pulpits who receive less compensation than ordinary mechanics, and who cannot support their families on the scanty pittance doled out to them, sometimes grudgingly, by parishes. If any parish is disposed to ask why there are so few men entering the ministry; why there is no junior class at Cambridge; it need not go far or wait long for an answer. Does the parish pay enough for preaching to enable a man to live comfortably? The method of supplying from Sunday to Sunday, and

deferring settling a pastor because it is cheaper to obtain transient supplies, is most mischievous. Unitarian parishes are not singular in this reprehensible attempt at economy. Orthodox societies do the same thing. A man is sometimes asked to travel a hundred miles and preach for fifteen dollars. His fare is six dollars. If he goes without his dinner, as he usually does, he reaches home with nine dollars to pay rent and support his family for the week. We speak advisedly when we say such compensation will soon bring the profession into contempt, and empty our Divinity Schools, and it ought to; there are young men who will preach the gospel, but they will not receive *such* compensation as a return. They will *give* their services, and societies will understand that they are given; they will not have the opiate of pretending to pay the minister.

Salaries are also so low as to drive men who *mean to pay their bills* to distraction or to secular employments. Every village must have three or four churches where there should be but one, and no minister can be paid a salary sufficient to support life. The minister is, after all, the largest payer in the society; denies himself of the most comforts, and suffers most. If these societies would unite, as there is reason to hope the taxes of Government will compel them to, they could then give a generous salary to one minister without so large individual payments as they now make.

So if a church is built, a large expensive edifice is erected with a debt, the interest on which amounts to from three hundred to one thousand dollars a year. The excuse is made, that the parish is poor, is in debt, has a large amount of interest to pay, cannot therefore give a large salary; hope to pay the debt soon, and then can do better. All this interpreted into plain English is asking the minister

to pay from two to five hundred dollars a year towards liquidating the debt; four times as much, probably, as any one of the parish pays. It will not answer for the minister to say any thing, for he is a *minister* not a man. He ought to be allowed to say, perhaps he ought to say if not allowed, pay me my just due, two thousand dollars a year, and I will head a subscription with three hundred dollars to pay off your debt, and will thus have the *credit* of giving what I really am required to give by your proposals. Men of business would probably not require poor pastors to pay clandestinely for the costly churches which they erect, often to gratify their pride and to give expression to their piety.

Once more: the changes made in pastorships make it indispensable that every society should have a parsonage. Now, if a man is called to settle in a parish, he is often compelled to endure the most annoying inconveniences, if he can find a residence, which sometimes he cannot do. The hour is coming, if it is not now come, in which parishes must find parsonages if they would have ministers. It would be painful to relate incidents which have passed under our own observation of the most bitter hardship experienced by ministers in finding and retaining residences. A conveniently located house for a pastor is *as necessary as a church.*

On reading what we have written, we fear it will sound like grumbling or scolding. We are not conscious of any feelings which would incite to either. We have simply said in frankness what is thought by some of the best men, both ministers and laymen. A word to the wise is sufficient. We do not believe that we have brayed an ass in the mortar with our pestle; thoughtlessness, not parsimony, is generally, we believe the cause of this condition of things. P.

HYMN.

O THOU most gracious Guest,
Who, in each humble breast,
Hast promised thou wilt make thy constant home!
Thou ever waiting art:
Let not my thankless heart
Bar its closed doors, and bid thee further roam.

Why should each slight annoy
Rob me of this deep joy, —
The assurance that my Father loves me still?
This joy no man can take,
If but my soul's awake,
If I but strive to know and do thy will.

Oh, help me, as each day
Bears part of life away,
To grow more patient, gentle, loving, kind!
Oh! curb this stubborn will:
In good and seeming ill
Teach me thy hand to see, and bear an equal mind.

Then come, thou gracious Guest!
And deep within this breast
Now let me feel thou hast a constant home.
Thou ever waiting art:
Let not my thankless heart
Bar its closed doors, and bid thee further roam.

SALEM, Mass.

ONE HUNDRED THOUSAND DOLLARS.

We publish, for the last time, the list of churches which have contributed to the funds which it was resolved, last December, that we would raise. We are all surprised and delighted with the result, both "Association and societies." Our power is revealed to ourselves for the first time. We rejoice in our strength; new vigor fills our muscles; new joy thrills our nerves; our hour has come. If wisdom is given to the Association to disburse, as generosity has been given to the churches to give, we shall work a work in our day which will bless men and honor God.

It will be seen, that we have raised, not only all which we resolved to raise, but eleven per cent in addition; viz., ONE HUNDRED AND ELEVEN THOUSAND, SIX HUNDRED AND SEVENTY-SIX DOLLARS AND SEVENTY-FOUR CENTS. For this generous response of the churches, our gratitude is due, our thanks are rendered. And may the blessing of the Head of the Church, and of God, the Father of all, rest upon them abundantly evermore!

Rev. Dr. Bellows's Society, New York,	paid	$5,396.47
Rev. Mr. Hale's, Boston,	"	5,025.00
Rev. Mr. Potter's, New Bedford,	"	1,500.00
Rev. Mr. Young's, Newton,	"	1,630.00
Rev. Mr. Ware's, Baltimore,	"	1,100.00
Rev. Dr. Bartol's, Boston,	"	2,505.00
Rev. Mr. Brigham's, Taunton,	"	1,681.00
Rev. Mr. Lowe's, Somerville,	"	725.00
Rev. Mr. Swan's, Kennebunk, Me.,	"	406.00
Rev. Mr. Hall's, Plymouth, Mass.,	"	300.00
Rev. Mr. Galvin's, Brookfield,	"	130.00
Rev. Mr. Moors's, Greenfield,	"	100.00
Rev. Mr. Vinal's, N. Andover,	"	105.00
Rev. Mr. Adams's, Templeton,	"	100.00
Rev. Mr. Putnam's, Brooklyn, N.Y.,	"	6,101.66
Rev. Mr. Bridge's, Hampton Falls, N.H.,	"	32.00
Rev. Mr. Buck's, Fall River,	"	454 50
Rev. Mr. Moore's, Duxbury,	"	63.00

Leicester, Mass.,	paid	$25.00
Rev. Mr. Brown's, Augusta, Me.,	"	105.00
Rev. Mr. Everett's, Bangor, Me.,	"	400.00
Rev. Dr. Hall's, and Rev. Mr. Woodbury's, Providence, R.I., paid		11,107.00
Rev. Dr. Wheeler's, Brunswick, Me.,	paid	57.00
Rev. Rufus Ellis's, Boston,	"	980.82
From Philadelphia,	"	760.00
Rev. Dr. Sheldon's, Waterville, Me.,	"	120.00
Rev. Mr. Weiss's, Watertown, Mass.,	"	674.70
Rev. Mr. Nickerson's, Sterling, Mass.,	"	300.00
Rev. Mr. Stone's, Charlestown, N.H.,	"	100.00
Rev. Mr. Montgomery's, Danvers, Ms.,	"	512.00
Rev. Mr. Phipps's, Kingston,	"	105.00
Rev. Mr. Nichols's, Saco, Me.,	"	121.00
Rev. Dr. Fields's, Weston,	"	77.27
Rev. Dr. Briggs's, Salem,	"	890.00
Rev. Mr. Fish's, Vernon, N.Y.,	"	40.00
Rev. Mr. Wilson's, Salem,	"	1,100.00
Rev. Mr. Smith's, Belmont,	"	100.00
Rev. Mr. Chandler's, Shirley,	"	83.00
Rev. Mr. Bugbee's, Ashby,	"	55.30
Rev. Mr. Barrett's, Dighton,	"	150.00
Rev. Mr. Ware's, Burlington, Vt.,	"	215.40
Rev. Mr. Tilden's, Boston,	"	770.00
Rev. Mr. Livermore's, Lexington,	"	91.00
Rev. Mr. Richardson's, Westford,	"	21.00
Rev. Mr. Bailey's, Dedham,	"	457.00
Rev. Mr. Zachos's, W. Newton,	"	332.00
Society in Lowell,	"	1,114.00
Rev. Dr. Gannett's, Boston,	"	5,537.35
Rev. Mr. Mumford's, Dorchester,	"	115.00
Rev. Mr. Nightingale's, Groton,	"	225.00
Rev. Mr. Doggett's, Pembroke,	"	24.50
Rev. Mr. Chaney's, Boston,	"	2,181.71
Rev. Dr. Clarke's, Boston,	"	1,618.10
Rev. Mr. Westcott's, Barre,	"	209.00
Rev. Mr. Beane's, Salem,	"	518.00
Rev. Dr. Thompson's, Jamaica Plain,	"	2,079.61
Rev. Mr. Badger's, Cambridgeport,	"	750.00
Rev. Mr. Hussey's, North Easton,	"	1,650.00
Rev. Dr. Newell's, Cambridge,	"	1,101.85
Rev. Mr. Rice's, Westford,	"	50.00
Rev. Mr. Bartol's, Lancaster,	"	200.00
Rev. Mr. Wiggin's, Lawrence,	"	257.05
Hawes Place, South Boston,	"	504.00
Rev. Mr. Guild's, Canton,	"	225.00
Rev. Mr. Foote's, Boston,	"	950.00
Rev. Mr. White's, Keene, N.H.,	"	600 00
Rev. Dr. Hosmer's, Buffalo, N.Y.,	"	1,000.00
Rev. Mr. Smith's, West Cambridge,	"	504.00
Rev. Mr. Hall's, Dorchester,	"	1,800.00
(Balance unpaid)		400.00
Ladies of Nantucket,	"	32.00
Rev. Mr. Young's, Hingham,	"	274.00
Rev. Mr. Haskell's, Barton Sq., Salem,	"	550.00

Rev. Mr. Robbins's, Framingham,	paid	$350.00
Rev. Dr. Osgood's, New York,	"	5,210.00
Society in Marblehead,	"	37.00
" " Nashua, N.H.,	"	100.00
Rev. Mr. Canfield's, Bernardston,	"	20.00
Rev. Mr. Chadwick's, Brooklyn, N.Y.,	"	1,282.30
Rev. Dr. Morrison's, Milton,	"	83.35
Rev. Mr. Hosmer's, Deerfield,	"	88.45
Rev. Mr. Buxton's, Wilton, N.H.,	"	22.08
Rev. Mr. Alger's, Boston,	"	500.00
Rev. Mr. Hepworth's, Boston,	"	10,000.00
Rev. Dr. Hedge's, Brookline,	"	2,000.00
Rev. Dr. Allen's, Northboro',	"	175.00
Rev. Mr. Reynolds's, Concord,	"	537.00
Rev. Mr. Wells's, Quincy,	"	443.00
Rev. Mr. Forbush's, West Roxbury,	"	373 65
Rev. Mr. Myrick's, Eastport, Me.,	"	62.45
Rev. Mr. Kimball's, Beverly, Mass.,	"	665.00
Rev. Dr. Putnam's, Roxbury,	"	1,400.00
Rev. Mr. Fox's, Trenton, N.Y.,	"	10.00
Rev. Mr. Metcalf's, Meadville, Pa.,	unfinished	310.00
Rev. Mr. Bowen's, Baltimore, Md.,	"	300.00
Society in Springfield,	"	2,700.00
Rev. Dr. Hill's, Worcester, Mass.,	"	1,200.00
Individuals of the Second Church, Boston,	"	1,500.00
First Parish in Portland, Me.,	"	500.00
Rev. Dr. Ellis's, Charlestown,	"	1,000.00
Rev. Mr. Brown's, Bolton,	"	100.00
Rev. Mr. DeNormandie's, Portsmouth, N.H.,	"	2,500.00
Rev. Dr. Lothrop's, Boston,	"	1,500.00

From "brethren scattered abroad."

Mr. Sewall, St. Paul, Minnesota,	paid	100.00
"A friend in New Hampshire,"	"	50.00
"A mite" from Charlton,	"	10.00
"A friend in Framingham,"	"	50.00
Anonymous,	"	5.00
Friends, New Brunswick, N.J.,	"	28.00
Milford, N.H.,	"	25.00
Southboro',	"	10.00
Friends in Evansville, Ind.,	"	60.00
Ladies in Pottstown, Pa.,	"	20.00

Amount paid	$95,291.57
Amount unpaid	11,610.00
Total	$106,901.57
Other moneys received	4,775.17
Whole amount	$111,676.74

RUFUS P. STEBBINS, *Pres. A.U.A.*

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 1, 1865. — Present, Messrs. Stebbins, Kidder, Livermore, Hedge, Clarke, Brigham, Barrett, Hinckley, Sawyer, Smith, and Fox.

The Special Committee on the Annual Meeting made a report, which was accepted; and then, after some discussion of the plan proposed, the whole subject was referred back to the Committee, with full powers.

The New-England Committee reported, that a new, self-supporting Unitarian Society had just been formed in Winchendon, Mass., with the best prospect of success.

They further reported, that applications for aid had been received from the society in Warwick, Mass., and from a new society in Whately, Mass., and recommended an appropriation to the former of fifty dollars, and to the latter of a hundred dollars; they also recommended, in response to the application for aid received from Milford, Mass., that a hundred dollars be granted whenever a satisfactory organization should be effected.

This report also stated, that the society in Lowell desired that fifty dollars of their contribution to the One Hundred Thousand Dollars' Fund should be appropriated to the society in Tyngsborough; and that the society in North Easton had requested that fifty dollars of their contribution should go to the society in Groton Junction: both of which requests the Committee recommended should be granted.

The report of the New-England Committee was then accepted; and all its recommendations were adopted, except that relating to Milford, which it was voted to lay on the table, until more information concerning the movement there should be obtained.

The Committee on Publications recommended, that some of the books of the Association should be sent to the society in Fond du Lac, Wis., in compliance with a request made by their pastor; which report was adopted.

The Army-Mission Committee stated, that reports had been received from Messrs. Muzzey, Smith, Bailey, and Denny, which showed that these agents were carrying on successfully the work they had undertaken.

In accordance with a request from Rev. A. P. Putnam's Society, Brooklyn, N.Y., the Treasurer was authorized to pay three hundred dollars, from their recent contribution, to the Meadville Theological School.

The Finance Committee reported, that an application for aid, received from the society in Montpelier, Vt., had been referred to them by the New-England Committee, and recommended that the sum of five hundred dollars be appropriated to that society; which report was adopted.

They further reported, that an application had been received from the society in Janesville, Wis., for a loan of two thousand dollars, to aid them in building their church; and a majority of the Committee recommended that the Finance Committee be authorized to loan to the Janesville society the sum of two thousand dollars for three years, taking as security a first mortgage on the church property. Their report was adopted; after which the Board adjourned to Tuesday, May 16.

May 16. — Present, Messrs. Stebbins, Kidder, Livermore, Clarke, Brigham, Barrett, Hinckley, Sawyer, Smith, and Fox.

The President announced that the hundred thousand dollars had been contributed, and over seven thousand in addition, with a prospect of several thousand more.

There was some discussion concerning the best method

of work to be adopted by the Executive Committee the next year; and then the President was authorized to state to the Association at the Annual Meeting, that, in the opinion of this Board, the present plan should be continued.

The President stated, that the society in Keene, N.H., had requested that fifty dollars, from their recent contribution, should be given to the society in Lancaster, N.H.; also, that the society in Lowell desired an additional twenty-five dollars from their contribution to be paid to the society in Tyngsborough: both of which appropriations were made.

The Western Committee reported, that, under the vote adopted at the last meeting, they had engaged Rev. Joseph Angier to supply the pulpits of some of the Western ministers, while they went on missionary work; of Rev. A. G. Hibbard, of Detroit, Mich., to enable him to preach several Sundays at Ann Arbor, in that State; and of Rev. H. P. Cutting, of Winona, Minn., during his visit to St. Paul, to start a society there.

The Southern and Army-Mission Committee each presented a report concerning operations in their respective departments. The latter stated, that with the greatest regret they informed the Board, that Rev. Samuel A. Smith had, a few days before, returned from Norfolk, seriously sick; and then, in accordance with their recommendation, it was unanimously voted, that the Committee on Supply of Pulpits be directed to continue, at the expense of the Association, the supply of Mr. Smith's pulpit, if agreeable to the Parish Committee, until further instructions.

The Committee on Publications reported, that, since the last meeting, they had received a copy of the "Charleston Courier," containing a sermon preached in

the Unitarian church in Charleston, by Rev. Charles Lowe, the Sunday after the news of the President's assassination reached there, and published by request of the congregation. It had seemed to the Committee very desirable, that this discourse should be at once reprinted in pamphlet form, for distribution in Charleston and elsewhere, — which they had therefore done; and twelve thousand copies had been that day sent to Mr. Lowe.

They further reported, that Mr. Ware having written another Army Tract, entitled "Mustered Out," admirably adapted for circulation among the soldiers about returning to their homes, they had decided it best to print it as the closing tract of the "Army Series;" and, as it was important to have it distributed at the earliest possible moment, they had sent it to the printer, without waiting for authority from the Board.

They also reported concerning the publication of Rev. Dr. Noyes's "Translation of the Prophets," which had been decided desirable by a former Executive Committee, but not undertaken at that time for want of funds; and recommended that fifteen hundred dollars be placed at their disposal to effect its publication.

The report of the Publication Committee was accepted; and, afterwards, their action, in publishing Mr. Lowe's sermon and Mr. Ware's tract, was unanimously confirmed; and it was also unanimously voted, that a sum not exceeding fifteen hundred dollars be appropriated to publish Rev. Dr. Noyes's "Translation of the Prophets," to be expended under the direction of the Publication Committee.

The Board then adjourned to Monday, May 29.

INTELLIGENCE.

Rev. S. B. FLAGG was installed as pastor of the society in Waltham, Mass., on Wednesday, May 18. The order of services was as follows: Anthem; introductory prayer, by Rev. Amos Smith, of Belmont; selections from the Scriptures, by Rev. Leonard J. Livermore, of Lexington; hymn; sermon, by Rev. Oliver Stearns, D.D., of Cambridge; installing prayer, by Rev. William P. Tilden, of Boston; hymn; charge, by Rev. Edmund B. Willson, of Salem; right hand of fellowship, by Rev. William B. Smith, of Cambridge; address to the people, by Rev. Thomas Hill, D.D., of Cambridge; concluding prayer, by Rev. Henry C. Badger, of Cambridgeport; doxology; benediction, by the pastor.

Rev. EDWARD C. TOWNE, of Medford, Mass., has received a call from the First Unitarian Society in Cincinnati, Ohio.

Rev. RICHARD METCALF has resigned the charge of the society in Meadville, Penn.

Rev. JOHN B. BEACH has resigned the charge in Austinburg, Ohio.

Rev. EDMUND H. SEARS has accepted a call from the society in Weston, Mass.

Rev. CHARLES H. BRIGHAM has been requested by the society in Taunton to withdraw his resignation, and to accept a leave of absence for six months.

THE ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES will be held this year in Cincinnati, Ohio, commencing Wednesday, June 14. The annual sermon will be delivered by Rev. Edward E. Hale, of Boston.

THE SUNDAY SCHOOLS OF SUFFOLK COUNTY, MASS., organized an association, under the name of Suffolk Sunday Union, at a meeting of teachers, held Wednesday evening, May 3, at the vestry of the Hollis-street Church, Boston.

Rev. JOSIAH K. WAITE was installed as pastor of the society at Groton Junction, Mass., on Wednesday, May 24. The order

of services was as follows: Introductory prayer, by Rev. Seth Chandler, of Shirley; reading of the Scriptures, by Rev. Henry H. Barber, of Harvard; sermon, by Rev. Ezra S. Gannett, D.D., of Boston; installing prayer, by Rev. Ephraim Abbott, of Westford; charge, by Rev. Alonzo Hill, D.D., of Worcester; right hand of fellowship, by Rev. George M. Bartol, of Lancaster; address to the people, by Rev. Charles Babbidge, of Pepperell; concluding prayer, by Rev. Crawford Nightingale, of Groton; benediction, by the pastor.

ACKNOWLEDGMENTS.

1865.			
April 25.	From	Arlington-street Society, Boston	$5,000.00
„ 25.	„	a friend in Framingham	50.00
„ 25.	„	a friend, for Army Fund	2.00
„ 26.	„	East Society, Salem, including life-memberships for Rev. S. C. Beane and Benjamin H. Silsbee	518.00
„ 26.	„	Society in Barre	209.00
„ 28.	„	Rev. Dr. Newell's Society, Cambridge	1,101.85
„ 28.	„	Society in Lancaster, Mass.	200.00
„ 28.	„	Society in Lawrence, including life-memberships for Rev. J. H. Wiggin, George A. Walton, William Stevens, E. B. Currier, W. D. Lamb, and Joseph Shattuck, jun.	257.05
„ 28.	„	Society in South Danvers, additional	5.00
„ 28.	„	Society in Lancaster, for Monthly Journals	10.00
„ 29.	„	Rev. T. J. Mumford's Society, Dorchester, for Monthly Journals	14 00
„ 29.	„	Rev. Joshua Young's Society, Hingham, for Monthly Journals, additional	3.00
„ 29.	„	Rev. H. C. Badger's Society, Cambridgeport	750.00
„ 29.	„	Hawes-place Society, South Boston	504.00
„ 29.	„	Rev. Joshua Young's Society, Hingham	150.00
„ 29.	„	Society in Canton	225.00
„ 29.	„	King's-chapel Society, Boston	750.00
„ 29.	„	Society in North Easton	1,650.00
„ 29.	„	Rev. Dr. Thompson's Society, Jamaica Plain,	1,924.61
„ 29.	„	Rev. E. D. Willson's Society, Salem, add'l	51.95
„ 29.	„	Societies in Providence, R.I., additional	604.00
„ 29.	„	Rev. Dr. Briggs's Society, Salem, additional	5.00
„ 29.	„	Society in West Cambridge	503.86
„ 29.	„	Rev. Nathaniel Hall's Society, Dorchester	1,848.00
„ 29.	„	Society in Buffalo, N.Y.	1,000.00
„ 29.	„	Society in Keene, N.H.	600.00

May	1.	From	Ladies of Society in Nantucket	$32.00
„	1.	„	Rev. Edward J. Young's Society, Newton, additional	6.00
„	1.	„	Subscribers to Monthly Journal in Providence, R.I.	57.00
„	2.	„	Ladies of Society in Detroit, Mich., to make their pastor, Rev. A. G. Hibbard, a life-member	30.00
„	2.	„	Rev. Henry Westcott, as an annual membership	1.00
„	3.	„	Society in Syracuse, N.Y., for Monthly Journals	52.00
„	4.	„	Sunday School of Society in Uxbridge, to make Francis Deane a life-member	30.00
„	4.	„	Milford, N.H.	25.00
„	4.	„	Society in Belmont, additional	12.00
„	5.	„	Society in Marblehead	37.00
„	5.	„	Society in Brattleboro', Vt., for Monthly Journals, additional	12.00
„	5.	„	Rev. Dr. Osgood's Society, New York	5,210.00
„	5.	„	Arlington-street Society, Boston, additional	537.35
„	5.	„	Society in Nashua, N.H.	100.00
„	5.	„	Rev. Joshua Young's Society, Hingham	74.00
„	5.	„	Society in Lexington, additional	9.00
„	8.	„	a friend in Southboro',	10.00
„	8.	„	Rev. Dr. Briggs's Society, Salem, additional	25.00
„	8.	„	Friends in New Brunswick, N.J., as a donation $28.00	
„	8.	„	For Monthly Journals 7.00	
				35.00
„	8.	„	Society in Newburyport, for Monthly Journals	20.00
„	9.	„	Rev. J. W. Chadwick's Society, Brooklyn, N.Y., including $30 from M. B. Bryant, to make Mr. Chadwick a life-member	1,282.30
„	9.	„	Dorman B. Eaton, New York, to make himself a life-member	30.00
„	9.	„	Society in Meadville, Penn., additional	10.00
„	9.	„	Society in Framingham, including life-memberships for A. S. Lewis, Miss M. A. Lewis, George Phipps, George Richardson, Miss M. A. Hastings, and C. I. Frost	330.00
„	10.	„	Rev. A. M. Haskell's Society, Salem	550.00
„	10.	„	Society in Milton	83.35
„	10.	„	Phineas Upham, Mrs. E. D. Upham, John Roberts, and J. B. Bright, of Society in Waltham, to make themselves life-members	120.00
„	10.	„	Society in Waltham, for Monthly Journals	34.00
„	10.	„	Society in South Boston, for Monthly Journals, additional	5.00
„	11.	„	Rev. Dr. Hedge's Society, Brookline	1,900.00
„	11.	„	Rev. Dr. Thompson's Society, Jamaica Plain, additional	155.00
„	11.	„	Society in Marlboro', for Monthly Journals	16.00

May	13.	From	Society in Northboro', including life-memberships for George C. Davis, John Rice, Jonathan Bartlett, and Cyrus Mentzer . .	$175.00
„	13.	„	Society in Trenton, N.Y.	10.00
„	13.	„	Society in Brunswick, Me., additional . . .	7.00
„	13.	„	Rev. Charles W. Buck, as an annual membership	1.00
„	13.	„	Society in Wilton, N.H.	22.08
„	16.	„	Rev. William R. Alger's Society, Boston . .	480.00
„	16.	„	Society in Deerfield	88.45
„	16.	„	Society in Taunton, additional	75.00
„	16.	„	Leonard Wesson, as annual membership . .	2.00
„	16.	„	Friends in Evansville, Ind., for Army Fund .	60.00
„	16.	„	Rev. C. A. Bartol, D.D., for Army Fund . .	20.00
„	17.	„	Rev. George H. Hepworth's Society, Boston, including seventy-six life-memberships .	10,000,00
„	17.	„	Society in Bridgewater, additional	30.00
„	18.	„	Society in Concord, Mass., including $10 towards life-membership of Nathaniel Barret	537.00
„	18.	„	Rev. William R. Alger's Society, Boston, additional	20.00
„	18.	„	Ladies in Pottstown, Penn.	20.00
„	18.	„	Rev. John Murray, as an annual membership	1.00
„	18.	„	Society in Quincy	443.00
„	19.	„	Children connected with Sunday School of Society in Kalamazoo, Mich., to make William W. Alcutt a life-member . . .	30.00
„	22.	„	Society in West Roxbury, including life-memberships for Rev. T. B. Forbush, Jeremiah Prichard, J. H. Billings, and Charles H. Lunt	[illegible]
„	22.	„	Society in Framingham, additional	[illegible]
„	22.	„	Theodore H. Bell, as an annual membership	[illegible]
„	22.	„	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund	36
„	25.	„	Society in Beverly, including $30 from the ladies of the Society, to make Rev. John C. Kimball a life-member, and $30 from William Endicott, to make Mrs. John C. Kimball a life-member	665.
„	25.	„	Society in Eastport, Me.	62.
„	25.	„	A. R. Cushman, as an annual membership .	1.

THE

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FORTIETH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE FORTIETH ANNUAL MEETING of the American Unitarian Association was held at the Hollis-street Church, Boston, on Tuesday, May 30, 1865, at nine o'clock, A.M.

It having been decided, by the Executive Committee, not to have, as for several years past, two meetings, — a business and a public meeting, — but one session only, this was the regular Annual Meeting of the corporation; though all persons interested were invited to attend, seats having been reserved in the body of the church for members of the Association.

The meeting was called to order by the President, Rev. Rufus P. Stebbins, D.D., of Cambridgeport, and prayer was offered by Rev. James W. Thompson, D.D., of Jamaica Plain.

After the reading of the records of the last Annual Meeting by the Secretary, the Treasurer, Mr. Charles C. Smith, presented the following as his Statement for the year ending April 30; and the Secretary read the Report of the Auditing Committee, appended: —

Dr. TREASURER'S

1864.		
April 30.	To Balance, per account rendered to date . . .	$2,189.12
1865.		
April 29.	To Amount of Receipts on sundry accounts; viz., —	
	Donations: From sundry persons and societies, for the general objects of the Association . .	77,313.71
	Army Fund: Amount specially contributed for this object	1,404.58
	India Mission: Amount specially contributed for this object	128.92
	Meadville Theological School: Amount received in aid of this Institution	150.00
	Monthly Journal: Received from subscriptions and sales	1,825.85
	Merchandise: Received from sales of books and tracts	250.40
	General Fund: Received from sales of stocks .	2,000.00
	Profit and Loss: For premium on sales of stocks	30.00
	Income of General Fund	977.70
	Income of Graham Fund	653.20
	Income of Perkins Fund	704.00
	Income of Kendall Fund	134.70
	Income of Lienow Trust-fund	298.40
	Interest	124.50
		$88,185.08
April 29.	To Balance brought down	$14,265.28

Boston, May 25, 1865. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 29, 1865, have attended to that duty, and report, that it is correctly cast and properly vouched; that the cash balance in his hands that day was $14,265.28; that the funds held by him on account of the Association are the General Fund, amounting to $12,900; the Perkins Fund, amounting to $8,000; the Kendall Fund, amounting to $2,000; the Lienow Trust-fund, amounting to $3,260; and temporary investments, costing $44,785; and that satisfactory bonds and certificates for the same were exhibited to us, according to the annexed schedule.

Thomas Gaffield.
William Crosby.

STATEMENT. Cr.

1865.		
April 29.	By Amount of Payments on sundry accounts; viz.,—	
	FEEBLE SOCIETIES AND HOME MISSIONS: Amount paid for these objects	$2,161.52
	YONKERS CHURCH: Amount paid over at the request of contributors in New York and Brooklyn	2,000.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount paid toward the cost of primary instruction, &c.	550.00
	AID TO THEOLOGICAL STUDENTS: Amount paid to Students at Meadville $532 00	
	Amount paid to Students at Cambridge 500.00	
		1,032.00
	ARMY FUND: Cost of Books and Tracts for distribution in the Camps and Army Hospitals, and expenses of Visiting-agents	6,316.95
	SOUTHERN MISSIONS: Amount paid on this account for supply of Pulpits, &c.	400.00
	INDIA MISSION: Amount paid on this account	1,955.79
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.	5,333.73
	EXPENSE: For rent of Office, Salary of Secretary, &c.,	3,469.72
	PROFIT AND LOSS: For sundry small amounts chargeable to this account	17.00
	MERCHANDISE: For cost of Books and Stereotype Plates	1,398.09
	GENERAL FUND: For Bonds purchased for this account	2,500.00
	TEMPORARY INVESTMENT: For Bonds, &c., purchased for this account	44,785.00
	INTEREST: For premiums and accrued interest on Bonds	1,701.60
	INCOME OF LIENOW TRUST-FUND: Amount paid to the Treasurer of the Benevolent Fraternity of Churches	298.40
	By Balance carried to new account	14,265.28
		$88,185.08

BOSTON, April 29, 1865.

E. and O. E.

CHARLES C. SMITH, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of	General Fund	$12,900.00
„ „	Perkins Fund	8,000.00
„ „	Kendall Fund	2,000.00
„ „	Lienow Trust-fund	3,260.00
Cost „	Temporary Investments	44,725.00

The Treasurer's Statement was adopted, and the President then read the following as —

FORTIETH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee congratulate the Association on the favorable auspices under which we meet. God has prospered the work of our hands, even beyond our expectations, and answered our prayers with a fulness of blessing beyond what we had faith to ask. We complete with this anniversary forty years since the organization of the Association. It has had its hours of depression and prosperity; it has received criticism and approval: but it has continued to this day doing good, quietly and successfully, in many fields of labor, till, in the strength of its mature manhood, it has taken its true place in the confidence and support of the churches. For the first time, during these forty years of patient labor, we appear not as beggars, poverty-stricken, repining, begging for bare subsistence, and complaining for want of support, but we come with full treasury, with ample means of noble labor, the responsibility changed from the obligation of the churches to give, to that of the Executive Committee to wisely hold and disburse. We have entered upon a new epoch in our work as well as in the abundance of our receipts. The civil convulsion of the past four years has so broken up the old foundations, that almost every thing is to be built anew; and we are summoned to our portion of the work by motives most imperative and attractive. As peace is again established in all our borders, fields of usefulness are opened in regions to which we have not heretofore had access.

We ask your attention, therefore, to a somewhat fuller report than usual of the work done the past year, and the work which is open before us for the year to come.

From the income of the Perkins Fund we have aided eight students in the Divinity School at Cambridge, to the amount of $500.00; and paid over to the Board of Instruction, for the use of students in the Meadville Theological School, $532.00. As the almoners of the bounty of two ladies, we have also paid to Meadville, for the use of students, $150.00. By request of

the Rev. Mr. Putnam's Society, Brooklyn, N.Y., we also paid to Meadville $300.00; and, from our own funds, we appropriated $100.00 to aid in supporting a teacher in the preparatory department there: in all, $1,082.00.

The editorial supervision of the "Monthly Journal" has been in the hands of the Rev. James Freeman Clarke, D.D.; and its circulation has been largely increased, during the last half of the year, by the gratuitous distribution of more than two thousand copies a month among our soldiers in camps and hospitals. It should be made more and more an aid in missionary work, by giving it a larger circulation; and should also be used as an efficient agent of raising funds, by addressing the churches more directly and fully upon the work of the Association. We trust it will enter upon a new year with yet increased vigor and value.

The aid rendered to feeble societies, or the founding of new ones, has continued as usual. Houlton and Brunswick, Me., Montpelier and Stowe, Vt., Trenton and Yonkers, N.Y., Brooklyn, Conn., Washington, D.C., Sudbury, Groton Junction, Pepperell, Tyngsboro', Mass., Janesville and Fond du Lac, Wis., Winona, Minn., Austinburg, O., Kalamazoo, Mich., and Geneva, Ill., have received assistance from our treasury. Some of these societies will not need assistance next year. They are prospering, and will soon become contributors to the funds of the Association, rather than dependent upon them for support. Of these societies, those at Montpelier, Vt., Janesville, Wis., and Winona, Minn., were founded during the year. We are organizing a new society at Ann Arbor, Mich., the seat of the State University. Of this society, Rev. Mr. Brigham of Taunton is to take charge. The place is important, and success seems almost certain.

Missionaries were employed to some extent the past year; Mr. Douthit preaching in Southern Illinois, Messrs. Staples and Farrington in Wisconsin, and Mr. Fish in Central New York. We have also made appropriations to send, at as early a day as possible, a missionary to the Pacific coast, to finally locate at such place as shall seem most central for future influence.

Rev. Mr. Dall is pursuing his work with earnestness, and with a commendable degree of success. The British Government has made an appropriation, to be continued for five years, in aid of his School of Arts of two hundred scholars, which more than supports itself, and gives Mr. Dall more time for his special work as a Christian missionary, in the distinct and direct inculcation of the doctrines and principles of the Christian religion.

As our means were extremely limited till the year was too nearly closed to enter upon new fields of labor, our expenditures, in aid of feeble churches and founding new ones, and for missionary labor, amounted, exclusive of the India Mission, to only $2,086.52.

We have sent our publications, on application made for them, to six parishes and institutions, and to one individual: to the parish libraries in Montpelier, Vt., and Houlton, Me.; to the town library in Medford, Mass.; to the Rochester University, Rochester, N.Y.; to Bates's College, Lewiston, Me.; to the Union Library, Berlin, Mass.; and to Professor Goldwin Smith, Oxford, England. We have also distributed several hundred volumes in hospitals for soldiers, in various parts of the country: at Burlington, Vt.; Philadelphia, Pa.; Gallops Island, Mass.; in the Ninth Army Corps; at Winchester and Harper's Ferry, Va.; at Washington, D.C.; at Point Lookout and Annapolis, Maryland; at Evansville, Ind.; at Fifth Corps Hospital; at Norfolk, Va.; at Dale Hospital, Worcester. In all, 878 volumes. Of the old editions of our first series of tracts, we have distributed 4,496.

We have commenced the republication of thirty of the most needed tracts of the old series which are now out of print; and we hope very soon to be able to supply the numerous applications which are made for them.

We have also commenced arrangements to aid in the publication of a few standard works of sterling value, and in the distribution of others. The demand for such works is growing more frequent; and we should be unfaithful to our trusts, if we did not see that a supply was on hand for any seeker.

Our work in the army may be divided into the publication and distribution of books and tracts, and missions to the camps and hospitals.

We have not published any volumes for the army the past year; but we have published new editions of our "Army Series of Tracts," and of the "Soldier's Companion;" and also two new tracts of the "Army Series," the one entitled "Rally upon the Reserve," and the other, which concludes the series, entitled "Mustered Out," both by Rev. J. F. W. Ware of Baltimore. So impressed were the Committee with its value, that they ordered twenty thousand to be printed with the greatest practicable expedition, and have forwarded them to Washington, to be distributed by our friends there to the armies now mustering out of service in the neighborhood of that city; ten thousand more are on their way there and to other camps, as a "welcome home" to men who have hazarded their lives for their country. We have circulated this past year over 300,000 of our "Army Series;" and, during the war, we have circulated about 750,000 (744,000). Of one of these, "Home to the Hospital," we have circulated over 100,000 copies. We have also circulated, the past year, 12,800 copies of our "Soldier's Companion;" during the war, 57,800; making in all over 3,000,000 of pages annually.

In addition to these "Tracts," we have distributed, during the last few months, one thousand copies a month of the "Religious Magazine," two thousand copies weekly each of the "Christian Register" and the "Christian Inquirer;" and one thousand copies, semi-monthly, of the "Sunday-School Gazette."

Late in the autumn, Rev. Mr. Lowe visited the hospitals and camps of the army, from Philadelphia to City Point and the Weldon Railroad; and, by personal interviews with officers and men, he arranged for the distribution of our books and tracts and periodicals among the soldiers. By correspondence, he made similar arrangements with the army west, in the valley of the Mississippi.

Our reading, therefore, has been distributed by over seventy agents, privates, chaplains, and surgeons, commissioned and

non-commissioned officers in the army, without a dollar's expense to the Association, from the Atlantic to the Mississippi, in hospital and camp. In addition to places named above, under the head of books and tracts, we have sent our reading to New Orleans and Morganza, La.; to Memphis, Nashville, and Knoxville, Tenn.; to Duvall's Bluff, Helena, and Little Rock, Ark.; to Vicksburg, Miss.; to Columbus and Louisville, Ky.; to Springfield, Ill.; and to St. Louis, Mo. It was fortunate that these men were found who were interested in our cause, and cheerfully did our work; for we were unable to obtain facilities from either of the two great commissions, the "Sanitary" or the "Christian." The "Sanitary" did not like to risk the responsibility of directly aiding us in the distribution of our reading, by allowing us to send agents under their commission; because the agents of the "Christian Commission" seemed to consider it a part of their duty to watch the "Sanitary," and publish through all the evangelical papers and pulpits of the North every defect in administration, and especially any countenance of what they called heresy. The "Christian Commission," after delaying reply to our application, for the privilege of working under their commission from the War Department till the winter had nearly passed away, denied us the opportunity of serving our wounded men in connection with them. We then applied to the War Department; and, by the courtesy and energy of Hon. T. D. Eliot, one of our representatives in Congress, in a few days the Association received a full commission to visit the army and hospitals, and render Christian service to all who needed it. But the season had so far passed, that, by the time we could secure agents and send them on, the army was moving, the victory was won, and the soldiers were facing homeward. Our agents were, however, able to render assistance during the last days of victory, and on the return march to Washington.

One of our agents, Henry G. Denney, Esq., visited City Point, Petersburg, and Richmond; another, Rev. Benj. H. Bailey, Alexandria, and the camps and hospitals adjacent, and in Washington, preaching on Sundays at Alexandria to good audiences, with some prospect of founding a permanent society.

Two others, Rev. Charles Lowe and Rev. Calvin Stebbins, who left the Divinity School for the purpose, went to Charleston, S.C., where they were warmly received by the loyal members of the Unitarian Society. The first meeting held in that city, in which the authority of the United States was recognized, and adhesion to the Union pledged, was held in the Unitarian Church. Mr. Stebbins remains at Charleston. Mr. Lowe visited Savannah, and found that it would be well to defer all permanent action till autumn.

Rev. Artemas B. Muzzey has been employed as our agent to visit the hospitals, naval stations, and ships of war in New England, to distribute books and introduce libraries, under a commission given to the Association by the Secretary of the Navy. He has been cordially received by surgeons and commandants, and the libraries welcomed.

Rev. Samuel Abbot Smith went to Norfolk, and labored most faithfully in the hospitals, preaching on Sunday in a hall which he secured, to very appreciative audiences, composed of soldiers and citizens. But disease overtook him: he remained at his post till the symptoms were alarming, and then he came home to die in the bosom of his family, and was buried amid the tears of a bereaved parish and town. A most worthy and valuable preacher has gone to his reward.

As a token of respect, the Executive Committee have requested of the parish the privilege of supplying, for the present, the pulpit which he left vacant.

We have endeavored to find a suitable agent to send out to the South-western States, especially to the State of Tennessee; but have not yet succeeded. We have forwarded books to Memphis, and request has been made for a preacher.

We have also made up fifty libraries, of fifty volumes each, to be deposited in our hospitals, and on board ships of war. They are well received by those in command, and will no doubt aid in the extension of truth and righteousness.

The great work of the year yet remains to be mentioned. The pressure of poverty became so great during the late summer and early autumn, that it was impossible for us to meet the demands made upon us for aid, where the need was unques-

tionable, and the importance of rendering it clear. As the autumn wore on, the calls increased in frequency and importunity. Your Committee were troubled deeply. But how to relieve ourselves from our inability was not easily discoverable. Should we appeal to the churches whose charity we were supposed to represent? if so, in what way? We sent out a "Cry of Distress," which arrested the attention of many of the societies; and money began to come in, much to our relief. But still the demand was greater than the supply. We felt that we did not represent the real charity of the churches; that our constituency, if they knew the worthiness and frequency of the calls upon us for aid, and how many we were compelled to turn away unsupplied, would rebuke us for not calling upon them for means, that we might do our work promptly and worthily. But how could we reach the ear of the churches, called upon, as they were almost daily, for contributions to freedmen, refugees, and sanitary commissions? We finally determined to call a special meeting of the Association and its friends, to see what should be done. This meeting was held in Hollis-street Church, commencing on Tuesday evening, the 6th, and closing on Wednesday evening, the 7th, of December. After a thorough discussion of our position, opportunities, and needs, it was resolved to raise "not less than one hundred thousand dollars the current year." Not a negative voice was heard in the vote; and yet not a few left the church feeling that a very rash resolve had been passed, which not only could not be accomplished, but which would prevent the raising of the much more moderate sum of twenty-five thousand dollars at first proposed. Indeed, the sum resolved upon was so far in advance of any thing before undertaken or even conceived by the Association, that some derision was cast upon the project, and upon the meeting which had proposed it.

The Executive Committee entered at once upon the work assigned, and referred its execution to the Finance Committee. After several meetings, formal and informal, of the Finance Committee and others, into whose hands the work of carrying out the resolve of the special meeting had thus been committed, it was determined best to request the President of the

Association, who was supposed to understand the merits of the case, to give his whole time to the work of the Association. After some hesitation, in view of the novelty and magnitude of the work, and the expressed distrust of many persons in the possibility as well as need of accomplishing it, he accepted the proposal, and entered upon the work the thirteenth day of January. The responses to the call began to come in early, and in sums of such magnitude as to dispel all doubt from the minds of the Committee respecting the successful issue of their undertaking; and the welcome of their President was so cordial, and the responses to his appeals so abundant, that the irksomeness of the anticipation was transformed into a delight. A new spirit was evidently breathing in the churches; and they were as much surprised at the abundance of their generosity, as your Committee were at the promptness of their action.

So rapidly was the work accomplished, that, at the close of the "current year," April 30, the one hundred thousand dollars had been raised. It is not shown on our Treasurer's books, because it was not all paid in. What was resolved, was done. Let united thanks be given to Almighty God for his blessing on our labor. But the work did not cease with the financial year. It has gone on during the current month with such interest and success that we are able to report to-day, that $111,587.54 have been contributed since Dec. 7, 1864; of which $100,880.11 have been paid into the treasury. This money has been raised by one hundred and one churches. Besides this sum, raised since Dec. 7, 1864, there had been paid into the treasury, previous to that day, since May, 1864, $4,472.15, from about forty other churches; so that the whole amount raised since the last annual meeting is $116,059.69, of which over $106,000 have been paid in. Many important churches have contributed to our funds for the first time. Surely we have reason to thank God, and take courage.

The means are abundant. The work before us is also great, imperative, attractive. We have but just entered upon it this year. We pass it over to our successors, with a few suggestions, in the full confidence that they will find it large enough to gratify their highest ambition, and challenge their maturest wisdom.

In addition to the usual work of aiding some feeble churches in New England, there should be established several new churches at important points, which will give tone to the surrounding community, and act like a leaven upon other societies.

The new regions of our country, the Great West and the Pacific coast, call for help in the foundation and support of religious institutions. Other denominations are doing their part of this work vigorously and successfully. We must now gird ourselves with resolution to do our part. We can reach a portion of the population which no other denomination can reach so well, even if it can reach them at all. In every large centre of influence, commercial, political, and educational, we should establish a society, and build up, by small degrees probably, yet, at last, a strong and influential community of believers. We are not very successful as missionaries. Indeed, it is not just the work which our culture and tastes and habits qualify us to do with success. Other liberal bodies of various names are better adapted to that work than we are; and, for the present at least, will be more successful in it. We are better qualified to establish and maintain posts, than to skirmish, scout, and picket the country. It will be our wisdom to confine ourselves to the work which we can do best.

The same is true of the work on the Pacific coast. We shall do wisely to "possess and hold" two or three important posts, which shall exert an influence in the institutions of that heterogeneous population. We can hardly appreciate the influence which such societies would exert, under such circumstances, in establishing literary and charitable institutions, and moulding into harmonious unity the peoples and tongues congregated there from every quarter of the globe.

We have also a work to do in circulating our religious literature. There are many of the most important works of our scholars, living and dead, which are out of print; and others, which are in print, are but very imperfectly circulated, because they are less popular and profitable than other books which can be brought into the market by publishers. We ought to encourage the publication of able works, as well as aid in the

circulation of those now in print. This will be one of the most important objects to which the attention of the Committee can be directed; it is one of the most efficient influences which we can exert upon the religious thought of the age. Our books and tracts are in new demand; and calls are made for them in quarters where we should little expect it. Especially are our doctrinal tracts, which we thought had become useless, now asked for with such new interest as to call for the republication of many of the most valuable. In the new portions of our country, and in the older portions where we have no churches, there is a call for doctrinal reading which surprises those who have been educated in our churches, and consider all such questions as obsolete.

One more work of great importance is the part we are to act as a religious association in the regeneration of the South. A work is there to be done which will tax the resources, and task the intelligence of the Church at the North, as they have not yet been taxed or tasked in any benevolent undertaking. It is honorable to the Christian charity of the North, that already the importance, magnitude, and difficulty of this work is beginning to be felt; that already enterprises are undertaken, and agents employed, to lift the ignorant from their darkness, and the debased from their depravity, and the oppressed from their servility, to the light, and purity, and manhood, which are in Christ Jesus. We ought, as soon as men adapted to the work can be obtained, to found a Church in every large town and centre of influence in all the late rebellious States, which shall be to those towns and States what our Church at St. Louis has been to Missouri. Active as other denominations are, and will be, there will be ample room for us in which to do that work which is most congenial to our tastes and habits; a work which perhaps we can do better than any other Christians. We would not interfere with any other Christian organization in their work; but we would do ours in the devoted spirit of Christian martyrs, if need be. After a wise and careful survey of the territory, rescued from the grasp of treason and the rule of oppressors, we should plant ourselves in a dozen prominent places, more or less, where we can make our influence felt in all

the educational, municipal, social, benevolent, and religious institutions of the people. We should be on the spot with the best talent, the richest charity, the purest piety, our denomination possesses, to aid in moulding the form of the new order of society there to exist into the noblest image of manhood. Laborers are needed, whose wisdom, culture, consecration, and devotion will command respect. We believe they will appear when the want is understood, the nobleness of the work appreciated. It is not the work of a day. One generation at least must consecrate itself to the grand labor of transfiguring barbarism into refinement, indolence into labor, servility into manliness, sycophancy into self-respect, lordship into fraternity, and a false theology, which dishonored God by its descriptions of his character, and wronged man by its advocacy of his degradation, into the sublime doctrines which Christ revealed of the goodness of God as our Father, and the dignity of man as his child. Let us take up this work with a solemn resolve never to lay it down, till all men shall be redeemed from ignorance and sin, and God be loved and adored.

Such, Christian friends, is the work your Executive Committee have accomplished; such is the work which opens before them in the future. Our prayer is, that the richest results may crown our endeavors; and, to this end, that the great Head of the Church, and God the Father of all, will bless, help, and keep us.

ADDRESS OF REV. SAMUEL OSGOOD, D.D.

After the reading of the Report, Rev. Dr. OSGOOD, of New York, spoke as follows: —

I move the acceptance of the Report, that we have heard with so much satisfaction, and proceed to speak of the subject assigned to me, — the value of our own Unitarian literature. Whether I shall be short, as our speakers to-day are exhorted to be, I cannot be sure, so rich and encouraging is the topic. I read once, that a brilliant French woman called on the British Premier, and begged him to spare her five minutes, to explain to her the Constitution and laws of England, — a theme heavier and less inviting than that of our liberal letters; yet I can

hardly promise to keep within the limits of time which she thought sufficient to enable her to learn the polity of England, and put it into a brilliant chapter, that would bring down the applause of all France.

It is something of a work to say what our literature is, in the larger or the narrower sense. The Unitarian literature of Christendom, from the beginning, according to the usual dogmatic distinction, is vast in amount, and presents auspicious and voluminous writers in every age, except in the ages during which Rome ruled supreme, and no open dissent, whether Unitarian or Trinitarian, was permitted. But my business is with our American Unitarianism, in some respects the most fruitful of all forms of that faith. We find specimens of it, more or less distinct, from the beginning of our colonies, and believe that there were men in the English "Mayflower" and the Dutch "Half-Moon" that cherished virtually the principles that we hold dear. Even the Orthodox historian of our clergymen, Rev. Dr. Sprague, goes back to the early part of the last century, and begins his candid and instructive volume with the life of good old Dr. Gay of Hingham. Perhaps we may divide our authors into three classes, placing first the hearty elders of the Arian and Arminian School, who professed a kind of liberalized Orthodoxy, without any fully pronounced scientific theology; but who abounded in powerful writers, such as West, Chauncy, Mayhew, Eliot, Belknap, Worcester, and others of that day and later. Then, in the second place, we put the classic Humanists, like Buckminister, Everett, and that whole host of elegant Cambridge scholars, who were enthusiasts for elegant letters, and desirous of being called Liberal Christians, without coveting any close denominational name. Last of all come the Unitarians proper, with Channing at their head, who affirm distinctly the supremacy of the Father, and the dignity and brotherhood of man, against the current dogmas of the Trinity, the Atonement, and Total Depravity.

With Channing, fifty years ago, our polemic literature, in its strictest sense, begun. In June, 1815, the "Panoplist" came out with an article severely assailing our liberal clergy, and warning the churches against their virtual infidelity; as if the whole

liberal pulpit were on the verge of sinking into the shallow and unchristian speculations of those very worthy men, but theological bunglers, Priestley and Belsham. In a letter to Rev. S. C. Thatcher, dated June 20, 1815, Channing replied to these strictures, denied the charge of inclining to the views of those English radicals; and, whilst avowing Unitarian convictions, he claimed his equal share of Christian privilege with his Orthodox neighbors. Then the present division of churches did not exist. Channing spoke with respect of his own Trinitarian parishioners, and neither wished to drive them away, nor be driven away by their avowed masters. The division, however, came; and we are now in presence of a half-century of its fruits.

It is very certain that neither party has wholly triumphed. Our friends surely have not turned out as Dr. Morse predicted in that abusive article in the "Panoplist." Priestley and Belsham are of no account with us now; and neither of them, if now living, would be accepted as a sufficiently evangelical preacher in our most radical churches. A sermon on their platform would be voted, by our transcendental Theists, as wholly defective in that essential point of theology, the power of the Holy Spirit; and the years have shown that our ultraists are more of the school of George Fox than of that of Joseph Priestley, and can sometimes make as much trouble for the old Orthodox conservatives as Fox made for the established clergy of England. We will allow, too, that our Orthodox friends have been better than their first promise, and have felt something of the large and genial spirit of the age. Last week, I had a kind, neighborly call from Dr. Morse's successor, who lives next door to my brother in Charlestown; and I could not but think of the difference between the old Orthodox school and the new, as thus represented. This pleasant, mild, and liberal, yet quite decided young minister, who had probably been looking over the "Independent" newspaper that morning, reads life and the Bible through quite a different pair of spectacles from those that perched on his predecessor's nose, and would be as well content with Morse's obsolete geography as with Morse's theology. We have all been moving on the same providential tide; and I

do not believe that any fair-minded Orthodox preacher now will say, that he thinks the Unitarian literature of the last half-century worthless, or would consent to cut himself or his children off from its influence. What wealth in theology, critical and scientific; in morals, practical and speculative; in history, poetry, eloquence, art, statesmanship, and education, it contains! and to destroy it would be to destroy the most conspicuous portion of the culture of America, and to lose our highest place in the republic of letters.

But, if we would know the worth of our Unitarian literature, we must look to its characteristic principles. We start by affirming, that it is worthy of favor, because it begins at the beginning of all wisdom and goodness, even with the one God himself, the only true and good. As Unitarians, we start not with Anti-Orthodoxy nor Anti-Trinitarianism, but with the one God, according to the gospel of Jesus Christ; and thus are Unitarian Christians. Following Christ, we are neither Hindoos, Jews, nor Mahometans; and, affirming the one God as our distinctive principle, we differ from those who begin with any other idea of God, or take their name from any theory of divine grace or human nature or church government, or from any saint or hero or priesthood. The literature that begins with the one God surely begins well; or, what is the same thing, it is well principled. Thus only can literature be wise; for the fear of God is the beginning of wisdom, and godly fear is but the reverent look of godly love: thus only can it be righteous; for supreme justice is in God alone: thus only can it be blessed; for God only is the Supreme Good.

Thus worthy in having its starting principle in God, our literature claims as its own all treasures to be found in the contents of the Divine Being, which it leaves freely open to search and worship and enjoyment. In some stages of its development, it may have been limited by a narrow dogmatism, as of Arius or Socinus; but its spirit has been generally free, and its practice is now pretty thoroughly emancipated. Beginning with the one God, the liberal Unitarian is free to examine and judge of the various methods of considering this oneness, and its development in the Word and Spirit, in Nature, Man, Provi-

dence, and the Church. As Unitarians, we affirm the unity of God against all Atheism, Polytheism, Tritheism, and Pantheism; but do not, of necessity, deny the existence of distinctions within his being and manifestations. We are not of necessity Anti-Trinitarian, except so far as opposed to Tritheism; and, as Unitarians, we have no quarrel with the great thinkers, from the earliest ages to the present, who worship one God in the name of Father, Son, and Holy Spirit. Our cherished brother, Starr King, who once ministered in this pulpit, affirmed, that he never did nor could deny or slight that trinal glory of the One Eternal; and many of us in the same spirit are Unitarians without being Anti-Trinitarians. It is well that there is such breadth of study and thinking among our scholars and authors; and so that few of our leading minds are satisfied to regard a pre-existent, created demigod, with Arius, the highest revelation of the Eternal, or to worship an exalted Man, with Socinus, as the great Manifestation. Even our radicals ask for more, and show a noble aspiration in affirming, that God is indwelling, and that the incarnation, in a measure, takes place in every human soul, sadly as they overlook the fact, that, whilst the Eternal Word shines into every rational soul, it shone for ages into a darkness that comprehended it not until it was actual and complete in Christ and his kingdom, the true family of God, the blessed companion of filial souls, loyal and loving children of God. It is comforting to see that our earnest thinkers are finding the life of the more positive creeds, without their superstition; and are not cast out of the brotherhood for finding comfort in the explanations of Sabellius, Swedenborg, and even Athanasius, as to the method of the unity of God. I am glad that we have Unitarians of the Athanasian order — not, indeed, according to the Athanasian creed — among us; not least among them, the editor of our most religious magazine, and also the author of the noble book, just from the press, "Reason in Religion." Let us hold fast to our liberty, and make it essential to our true self-respect, as scholars and thinkers, to retain all our moral and intellectual freedom, and keep the spirit of our fathers, and their essential principle, without being bound by their limitations. In God, the one Lord through

Christ, we begin as our fathers did; and we must never forget, even in our love for Channing and his stricter predecessors and more radical followers, that no man is our master, and where the Spirit of the Lord is, there is liberty. We will take Channing's freedom, but not be bound by his limited learning and philosophy.

Beginning thus worthily in God as its principle, our literature keeps its worth by its progress. We have believed in progress, vital and fruitful, not in mere movement or agitation. We have believed that we must grow from the root, and that the root bears us, not we the root; that the branch thrives, not by being blown off in a gale on the wings of the wind, but by keeping its place loyally, and maturing the rich juices of the parent trunk into fresh leaves and fair fruits. Thus guided, we have encouraged all wholesome progress; and, students of nature, society, history, morals, and religion, have pursued the boldest investigations among us. We have had no fear that God would contradict himself in his works and word; and have been willing to hear all that the chemist, geologist, physiologist, and astronomer have been disposed to say to us with sufficient reason. We have welcomed the free study of all languages and letters, and have had no persistent fear that searching the Scriptures must needs destroy their authority, however much it may reform the current modes of interpretation. We have not been alarmed at antiquarian *digs*, nor at transcendental *fly-aways*; but have quietly taken it for granted, that both have their mission, and all wisdom must accept both sources of truth, the historical and the transcendental, and trace all great spiritual movements to their providential beginning, whether in natural kingdoms or in the moral world. There is a spirit in nature and in man: but this spirit moves in divinely-ordered ages; and, if we would know a plant or an institution truly, we must know its historical beginning and its inherent life. In this way we study Christianity; and our annals abound in reverent scholars of the historical records, and bold expositors of the eternal truth, believing that God, who, in the beginning, created the heavens and the earth, is the now-living God, and the Word that was in the beginning is God now and

now with us, our Word. Surely the historical scholar must acknowledge a truth above nature and the senses in history; and the transcendental thinker must allow that men of old had the divine vision, and that not to each or any of us alone, but to the race in its imperial ages and its anointed chiefs, in the Messiah divinely human and humanely divine, the things of God and eternity have been opened, and are now a part of our birth-right in the family of faith and communion.

We have favored progress in action as well as in study; and a large part of the free and genial movement of American life has been led by our fathers and brethren. It may be that our clergy have been over-scholastic or bookish, and their sermons have been sometimes "sicklied o'er with the pale cast of thought;" but we have been outgrowing this limitation, and of late years have been far bolder and more athletic in our step and style and temper. The war has put much iron into our blood; and not only they who have gone to the war, and written out their life in the camp and field in stirring strain, but they who have battled bravely for the nation at home and the pulpit, have had the true ring of the Church militant. There has been no black sheep, no wolf in sheep's clothing, among us. Our literature has been wholly loyal; and our pulpits and pews have gone with stout heart for the country, liberty, and humanity, against every shape of the accursed rebellion that was treason against our laws, and infidelity towards our gospel; equal outrage to man and to God. Our military and sanitary movements have greatly enriched and quickened our religious and literary life; and our best speeches and discourses, as well as our most hopeful plans of organization, have grown out of our experience during the war. God grant that the blessing may survive the sad occasion, and the renewed spirit of the nation may kindle a more generous and active spirit in the Church!

There are good signs of stir there; and, in our way, we are entering a new age of evangelical life. We are no nearer than ever that Calvinistic school of evangelical faith, that begins with total depravity, and ends with an expiating atonement to a vindictive God, and a hell of eternal torments. Heaven save us from those monstrous superstitions! Yet we interpret the old

Orthodoxy more generously than before, and not on the ground of man's utter depravity, but of his total dependence upon God, and his fitness for divine influence, and his failure to rise of himself to his true estate. We have our doctrine of grace, and rejoice in the great incarnation in Christ. Our brother who sits near me has written upon atonement without expiation, in words that we may well accept; and his book is, in most respects, a noble vindication of the higher view of Christianity; not as law, precept, or example alone, but as God with us in Christ, the incarnate Word. This view we have been tending towards more and more, and have been rejoicing to find how blessedly it binds together the old ages and the new. Why not believe that God came in Christ, and is ever coming in the spirit, not merely nor even mainly on account of our wretchedness or utter wickedness, but on account of the fitness of man to receive him and enjoy him? Was not this the faith virtually of the great Christian sages? These learned professors on the platform are better entitled to speak than myself, and I appeal to them for proof of the existence in all ages of the belief, that the incarnation and atonement were not regarded as an unexceptional policy for sin only, but parts of a complete plan for the true life and progress of the race; not strange appliances as for an exceptional evil, but the regular method of guidance and nurture. I will not deny that Christ was the Physician of sin-sick souls; but was he not more the Good Shepherd of the whole flock, in whom all were to find the free pasture and the sure fold? We have had relatively too much harping upon Christianity merely as medicine or surgery to the miserable. Give thanks to God for his mercy to the wretched; but why forget that he so loved the whole world, as to send his Son to give them life eternal as their proper condition; and that he proclaims himself to be the Bread of heaven, the Water of life, the Light of the world, the Way, the Truth, and the Life; and that the final and supreme gift is the Holy Spirit, the Divine Benefactor, whose symbol is the universal air? This deeper faith is giving proof of itself, not in preaching alone, but in the poetry and devotion of our people, and is doing much towards a better Church-life in our fellowship. God speed the awaken-

ing, and prove to us that all true progress comes from growing up into him who is our head! He is not only the guide, but the motive of true progress; and in him we are to move, as well as to live and have our being.

The end should be in keeping with the *beginning* and the *progress*. Surely our literature, in its best wishes and aspirations, seeks to end in God, in whom all are called to be one. Even our studies of nature look to God as their object; and the laws of health and sanitary reform are sought out as the means of making the body conform to the Creator's will, and become the temple of his spirit. Our patriotism, too, is religious; and we have not been willing to regard size of territory, amount of wealth, number of population, as the main end of Government. We have claimed the nation for God and humanity, and submitted to the horrors of war sooner than surrender it to Satan and his bondage. God has crowned our arms with victory; and no speech nor writing has been more active than ours in insisting that God reigneth ever, and we must keep his laws, and free his people, and hold all power and dominion subject to his holy will. Our politics closely border on religion, when we claim the kingdoms of the world for God and his Christ, and regard civil society as the external or body of spiritual society, and thus favor a Church that shall be, not the subjugation, but the redemption, of humanity, — the life of God in the blessed fellowship of his children on earth and in heaven. Comparatively moderate as our Church enterprise has been, its tone has been earnest and true; and, as soon as Heaven gives the signal for the regeneration of the Church, the descent of the true city of God, our thinkers and devotees will be found among the builders of the new temple; and no catholicity will be more earnest and large than that which they have cherished often in obloquy and tears. What would that Church be that should translate into worship and life the catholicity of our best Unitarian literature?

Dr. Osgood concluded by urging the importance of bringing together all elements of power among our people and preachers, by a large policy and generous fellowship. Let us keep and tend the old house of our Father, and enlarge and extend its

blessings. We will not turn the Prodigal out of doors, nor handcuff him to keep him in; nor, like the elder brother, grumble at the love that calls him back, and gives him home and bread instead of loneliness among the swine and husks. True life is the condition of union; and, as we bear fruit, we make the tree whole, and the roots, trunk, branches, and leaves, all draw together. He had no time to urge, perhaps, the most important point that he had in mind, the need of our having a first-class weekly paper, that would bring our ablest writers together before the people, revive what has been best in the old authors, and raise up a new and vigorous school of popular teachers in living sympathy with the times. Such a journal would do much to make the literature a living power, and prove to the world that sound thinking begins and moves and ends in God, — the one God, of whom, and through whom, and to whom, are all things.

ADDRESS OF REV. HENRY C. BADGER.

Rev. HENRY C. BADGER, of Cambridgeport, then spoke as follows: —

Mr. PRESIDENT, — I should not have had the courage to accept your invitation to say a word, while seconding the motion to adopt this report, as to the field for our ministry in the West, had we not all learned, sir, that your commands are those not to be disregarded. As I see you come before us to-day with your one hundred and twenty thousand dollars, yet holding out your hand to a generous people for a yet larger contribution, I am reminded of a scene in one of the Fairs in San Francisco, a year ago, where an automaton, in the image of a man, stood in a tent holding out its hand for the coin so abundant there; and, when a coin was deposited on the outstretched palm, casting it down its capacious throat, and stretching out its hand for another. The papers there said they didn't know what to make of that image, unless it was meant for a statue of the President of the Sanitary Commission, whose illustrious mendicancy has put all the charities of the world to shame; but I feel sure, sir, that, had they listened to your report to-day, he

would have had a competitor for the honor of being thus represented.

When you ask me to say a word as to our ministry in the West, we must ask, What is the West? It has been for half a century a fugitive before our advancing civilization. Many here present remember when the West was in the Genesee Valley, and the "Western Reserve" ran along the southern shore of Lake Erie. Then it was by the Mississippi; then it fled toward the headwaters of the Missouri, — till civilization despaired of overtaking it, and made that flank movement to the Pacific Coast which set the Star of Empire on its way eastward, and banished the West from a land which is to know East and West, North and South, no more.

But, if there is any West to our country, it must be that edge of the continent where the Pacific bathes our country's feet; and the hold our faith has won there, we shall none of us forget, at least not before this pulpit or in this venerable place. Nor shall we forget it, Mr. President, in your presence; for we remember the special bond which draws your interest thither to one who has gone, as it were, into isolation and exile, — away from brotherly counsel and co-operation, — away from scholarly men and ripe society, — who stands there, overshadowed in the household of his faith by an idolized memory, watched by jealous eyes from without, yet standing as the rallying-point for all the friends of liberty, and of a forward-looking faith in that great place left vacant by him who was the pastor on that coast of half a million loving hearts.

But, we may ask, why it is, with half the people on that coast idolizing Starr King, and looking to him as their pastor, — not regarding themselves as legally married or decently buried, unless his loved voice spoke the rite, — why it is that we have but one Unitarian Church, and, I believe, not one Universalist Church, on that whole Pacific Coast? It is a question more easily asked than answered. All the phenomena there are novel and puzzling. The wonders of the flora, with trees larger than Bunker-Hill Monument, and almost twice as high; or of the climate, where the grass grows green in December, but withers in May, — are surpassed by those of the popular life,

where all nations and religions are mingled together; where fifty thousand Chinamen celebrate openly the worship of their wooden gods; where a million people, most of them vigorous, self-reliant men, in middle life, are thrown together in groups which have no common language, law, or tradition, — without women, without churches, with only necessity and the memory of civilization to restrain them, and under a sky whose unvarying brightness makes life wonderfully vigorous and buoyant, — every thing growing the year round, and each year doing, in all respects, the work of three.

It is little wonder, that such a people, living amidst such circumstances, with such a history as lies behind them, should present novel phenomena in their religious life. While it is almost impossible to enforce a law in San Francisco closing the theatres on Sunday; while the race-course is thronged every sabbath day, atoning for its sin by sending a Sunday's receipts to the Sanitary Commission, — while thus playhouse and race-course hold out their attraction, and the bright sky lures everybody abroad, it, of course, requires some powerful counter attraction to draw people into the Church.

Those Chinamen of whom I spoke sometimes get novel views of Christianity, and make striking comments on American life. I remember hearing of one who, on being abused by a Jew, turned upon his persecutor, and took up the Christian prejudice and the taunt of ages, and said, in the dialect of that coast, "*Me sabe you plenty*" (I know you well). "*You, Jew-pigeon!* YOU KILL THE 'MELICAN MAN'S GOD!" For that was his view of the Crucifixion, that the Jews had killed the American man's God; that fact accounting to him for the state of isolation in which he found the Jews, and perhaps for some other phenomena in our American life. Certainly, it was not less easy in California than anywhere else in our country, to infer that somebody had robbed the American of the object of his worship. Even in San Francisco, that city of enchantment, with its exquisite climate, with its excellent order, with its schools of the finest grade rapidly increasing and doing all that can be done for its thirty thousand children, with all the forces of civilization, making more rapid progress than anywhere else

on earth, — you yet feel everywhere the want of reverence. Whether it be that the incessant sunlight has banished all the shadow from human life, making it impossible to feel sorrow or the pain of moral ill; or whether that people, growing up there with the habit of self-dependence, have lost that feeling of dependence on God which underlies our religious life; or whether it be the want of women to hold men up to their religious duties, as to so many others, — the religious teacher finds himself dealing there with a problem whose conditions are unlike any we meet on this side of the continent.

I am glad, Mr. President, that you recognized the importance of holding a few prominent places, both upon that coast and in the region we here call the West.

We must not think of that Pacific coast as like our great prairie States, covered with a close-linked net-work of villages, railroads branching everywhere, and civilization rapidly extending. It is not so. In California there may be four hundred thousand people out of the city of San Francisco, — hardly so many as that; and they are scattered over a State so vast that it would cover all our Eastern shore, from Boston down to South Carolina. If the population of Maine is sparse, with twenty to the square mile, what must that of California be, with about two and a half to the square mile? A few great cities must be the centres of influence on that coast, for generations to come. Outside of those, the population must remain nomadic and unstable. And, among those cities, San Francisco stands pre-eminent, with a future which cannot but be glorious.

Standing on one of the finest harbors in the world, with a climate which keeps all forces at work the year round, with no winter sleep and no summer vacation, — commanding the whole trade of that edge of the continent, and feeling after the immense commerce with China and Japan, — exporting forty million dollars of treasure per year, and several millions of agricultural produce, including the finest wheat and barley the world produces, — with manufactures of almost every sort already firmly established, despite high wages and the want of coal, — with thirteen daily papers, in four different languages, — with

a picked population of a hundred thousand, half of them men in middle life, of an average vigor and intelligence quite unequalled, — this city has before her a magnificent future, and is a grand field for our faith. The great sacrifices by which that faith was planted there, and any others which may be required to uphold it, will be amply remunerated in the moulding influence exercised upon our country's future.

But that future, Mr. President, is shaping, not so much on that Pacific coast, as in that great midland which we here call the West. You know the amazing development of our population and resources. We have doubled our taxable wealth in ten years; we double our population in a little more than twenty years; so that the Superintendent of our census predicts a population of fifty-six and a half millions in 1880, but fifteen years hence; and so that we may safely believe that many here present shall live to see a hundred millions of freemen inhabiting this land. But this population, Mr. President, is gathering itself into that vast garden lying immediately about the junction of the great midland rivers. In his report to the Statistical Congress at Berlin, Mr. Ruggles laid before them some facts as to the eight great States lying north and west of the Ohio. He showed that, while England has twenty-eight million acres of arable soil, these eight States cultivated more than twenty-six millions in 1850, nearly fifty-two millions in 1860; and that they have there, lying altogether in one great garden, more than two hundred and eighty million acres of fertile soil. He showed, further, that those eight States added to their population, in the decade ending with 1860, more than three and a half millions; that is, they gained more than sixty per cent in ten years, adding to their number a population greater than that of all New England. He showed, further, that, in those ten years, they more than trebled their taxable wealth, adding to it almost three thousand millions of dollars; and that they expended more than four hundred millions to build eleven thousand miles of railway within their own limits.

This being the work of ten years gone by, they will make similar advances during the decade to come. And that valley

is to be the heart of the republic, giving us hereafter our lawgivers and our presidents, holding our country's population, her wealth and her destiny.

But the question will urge itself upon us, Mr. President, whether all the forces of civilization keep pace with this amazing increase of population and wealth.

Expending four hundred millions for railways, did they expend *one* million for colleges? Adding to their numbers a population greater than New England's, did they add correspondingly of those elevating, restraining influences, — of those schools and churches which make New England a stable republic?

That great midland is, indeed, the child of New England. All its traditions and memories look back hither: the East, by the press and the school, is its teacher still. But, growing so rapidly as it is, — outnumbering New England three to one, — losing, with each new generation, more of those personal memories which so bound it to us when three-fourths of its people were emigrants from New England, looking hither to their childhood's home, — it must have in itself the springs of that spiritual life it can no longer derive from us.

When we speak of our ministry in the West, we meet the two conflicting statements, — one, that our faith is just adapted to the wants of that free and whole-souled people; that they are out of the Churches, waiting for our word: the other, that our faith, as commonly presented, is not for them; that they run its liberty into license; that only in a few of the great centres is there a call to-day for the ministrations of a Unitarian Church.

Mr. President, it seems to me there are two elements in that Western liberal society. There is one class of those from New England, keeping their good New England lives, and hungering continually for the words of a liberal faith; there is another class of those born in the West, or immigrating from Europe, who talk much of liberty, but who, perhaps, are readier to come together to celebrate the birthday of Tom Paine than to meet in the spirit of religion to worship God. Of the former class, there are enough in any of those larger towns to form a Church

which would soon become powerful and self-subsisting, if aided, during its infancy, by this Association, and especially if this Association is to be hereafter the hand of that mightier organization we have lately called into being.

Whatever be the fact as to the method of our ministry in the West, the need of that ministry is obvious when we remember that two-thirds of those who hold in their hands the destiny of the republic never go to church at all. Our success there must depend on certain conditions not very easily understood. One thing, however, we know, that all other denominations, in seeking to have influence in the West, have, as an essential preliminary to that end, planted there some educational institution, to be their base of supplies and centre of operations. There are fifty so-called colleges in the West, where there were but three fifty years ago. These are small sectarian schools of a low grade of excellence. West of New York, there are but two colleges worthy of the name, — but two like those of which New England has fourteen. Great States, like Ohio, with a population equal to that of all New England, are without any first-class college at all; while the altar and the school being both inadequately served, and there being no venerable civilization to check and refine the rude vigor of nature, society walks midst the perils of an unrefined and godless prosperity. Our first denominational work should be, then, to plant there a first-class institution of learning, to be the rallying-point of the Liberal faith. If there be any doubt as to the success of those laboring to revive that great school in Ohio, I would that their success might be guaranteed by this Unitarian Association, or by a new gift from the people, setting apart a sum adequate to endow a Channing Professorship, to be held by one fitted to teach the elements of Christian morals and of the religious life. Without such a school to be our base of operations, our faith struggles in the West in vain. And such a school, gauged not by the Western standard, where our high-schools would take rank as "Universities," but kept up, as nearly as possible, to the highest standard of New England, would not only serve our denominational purposes, but it would exert an untold influence on our country's future, by rousing all those preten-

tious colleges and universities in the West to a knowledge of their own inadequacy and littleness.

But, Mr. President, the subject we thus glance at is as inexhaustible as the West itself; and I can only bring my remarks abruptly to a conclusion, expressing the wish that we may be able to take possession of that great vacant field, and that many of us here present may live to see the day when a hundred millions of people shall dwell by these spreading rivers, looking up to one flag and one Lord, and lifting up the songs of freedom from sea to sea.

THE PRESIDENT said, Before I call upon any other gentleman, I wish to say, that we regret that Governor Andrew is detained so long in Washington on important business. The tax-payers of the Commonwealth will not regret it, however, nor will the soldiers there, of whose interests he is taking care. Furthermore, I wish to say, that, hearing that one of the true Union and Unitarian men of Charleston had come North, I made strenuous efforts to secure his presence at this meeting; but imperative engagements compelled him to decline. I refer to Dr. A. G. Mackey of Charleston, S. C., who, during all the terrible bombardment and conflagration of that city, staid in his own house with his wife and children, and kept the old flag secretly hidden away, seen by none (as the Holy of Holies was entered by none but the High Priest once a year); and when they heard of a Union victory, having closed the blinds and locked the door, they took out that old flag, and went up into the attic of their house alone, where they would not be discovered by the secessionists and traitors of the city, and unrolled it, and before God gave thanks. My friends, it was a great disappointment to me that he could not be here; but I received from him, before he left the city, the following letter:—

Rev. RUFUS P. STEBBINS, D.D. BOSTON, May 29, 1865.

MY DEAR SIR,—I cannot find words to express my great disappointment at not being able to attend the Unitarian Anniversary this week. I could have wished to be present, not only for the gratification that it would have afforded me, but that personally I might, in behalf of my brethren in Charleston, have expressed our grateful sentiments for

the relief you have afforded us, and the interest that the Association has shown in the revival of our Church. But an imperative pre-engagement requires me to be in New York to-night; and I can only add, to my other obligations to you, the request that you will say to the Association, for me, all that you know a true and loyal Unitarian should say; for this is what I should endeavor to do, were it in my power to be present. Very truly yours,

A. G. MACKEY.

The President continued, —

Since we are deprived of this privilege, I will call, before I open the subject for general discussion, upon the Rev. Charles Lowe of Somerville, who has recently been at Charleston as the agent of the Association.

REMARKS OF REV. CHARLES LOWE.

Mr. PRESIDENT, — I was not expecting to be called upon to-day; and I know no one regrets more than I, that we have been deprived of the presence of Governor Andrew, who was to speak upon this subject, and of Dr. Mackey, whom you would all be so much delighted to hear. The President has spoken of this gentleman's fidelity to the flag. We do not know what it cost to be a Union man in South Carolina. They told me, with tears in their eyes, how they loved that flag. They could count eight in the city of Charleston who were Union men, who could trust each other. Those eight met regularly together, and their first proceeding was carefully to close all the shutters, and secretly to draw from its hiding-place that same flag, and place it over the mantel-piece, and then they would begin to talk of the events and duties of the day. Of those Union men, you may not be surprised, but you will be glad to hear, the most zealous were of the Unitarian Church.

Now, Mr. President, I cannot, in the few moments I have a right to claim, say in a clear, connected way what I think; and I should like to have you all take the best parts out of that eloquent appeal for the West you have just heard, and apply it to the South. The story of our mission there was, that we went to Charleston, and found the church, that beautiful gem of architecture, which was built during the ministry of Dr. Gilman, most marvellously uninjured, although the fire had swept to its

very walls, and the shells had rained down devastation and ruin on every side. One shell struck in the churchyard, and shattered a few panes of glass; otherwise the church is uninjured. It seems emblematic of the creed it represents, that stands the tests of all storms under which other creeds may fall. We found there, as you may suppose, a very small congregation, — the largest number that we had in any one service being one hundred and fifty; and of those a great many, the majority, were strangers, officers in the army, and others who happened to be present. Still there is a promise; and I believe we shall see there as time goes on, partly from the incoming of the former population, and partly from the influx of the new element, a very prosperous Church. However, I don't wish to go into detail in regard to that at this time; for, let me say, it isn't the mere prospects of building up that society on which I base the need and hope of the mission there. I believe it is just as important to send to Savannah the very best man we can find, as it is to Charleston; though I don't believe that you can find so many avowed Unitarians there as you can count on the fingers of the hand.

The great need, sir, is to send our influences down to take a part in this great work of social reconstruction. I have no doubt you all understand it as well as I; but I do not believe that any one, without actually going to the South, can really comprehend all that is meant when we speak of the reconstruction of that land, or comprehend the real significance of that favorite expression of our Brother Hale, when he speaks of "building a new civilization." The first preparatory work is done; that is, every thing has been overthrown, every thing has been shaken to the very foundation, and now there is to be a building anew; and for this building anew we need the very best influences we can bring to bear. There is a new element pouring in that somehow has got to be fused with the old. To bring together these antagonistic elements is like the bringing together the two opposite electricities: there will be a thunder-clap, unless we have some moral and religious conductors to make them quietly blend. Educational interests have all to be built anew. I took some pains to find out about the

educational interests in Georgia. There had been nine prominent universities, all but one of which have disappeared. A professor in that one told me that even that barely kept alive. Those educational interests have all to be built anew; and whereas, in the olden time, they were all under the influence of a pretty narrow sectionalism, we have got to come in so that at last there shall be one university on a liberal basis.

Then, there are great social problems to be wrought out, in the midst of violent prejudice, passion, and fear. Education is to be provided for the black as well as the white; and thus all these great interests are to be cared for anew, and the great work of regeneration is to be done. I believe liberal Christianity is the thing which is most needed to do it. While there is the most extreme prejudice against Unitarianism, and all the influences of passion are against it, yet it is gratifying to say, that among those who have gone down there for philanthropic work, among whom I was naturally very much thrown, although I found them of every creed, I rarely found one who was not ready to put creed aside, and co-operate heartily with any one who was doing a practical Christian work. They are all liberal Christians, whatever their denominational name; and it proves to me, that where there is a hearty interest in Christ's work, there we shall find liberality, and that liberal Christianity is what is to do the work that is to be done.

I cannot see any reason why South Carolina and Georgia may not yet be made New England in all that is good in New England, and preserve besides all that is good of the South; and we want to take our part in making it so. I do not see any reason why there shall not be just as powerful and beneficent a centre in each of those States, linking them with our body, as there is in Missouri or California.

I will not say more, although I might enumerate a thousand ways in which I could see there was work for us to do. I am going to present to you an illustration of the variety of work that there is to be done. I did not intend to bring it up today; but I have just received a letter from Rev. Calvin Stebbins, your missionary in Charleston, which has induced me to do it.

You have heard of the amount of destitution which still prevails in those Southern places. It prevails there now, just as really as it did when you sent your generous contributions to Savannah. In Charleston, I found among those formerly of the very wealthiest families, those who had had nothing to eat for three months, except some rice that was dealt out to them from the public store. When the rebels went away, they left a large quantity of rice, which was handed over to our military authorities, who have been dealing it out to the citizens. There are many there, once opulent, who have really had nothing but rice and water for nearly three months. There are some who, from some circumstances, have been prevented from regularly receiving this. Almost the day before I left, I heard that one, who was among the very oldest members of the Unitarian congregation, had starved to death. Mr. Stebbins, who had heard of it before I did, went there, and found that she had not starved to death, but had had a shock of paralysis, which the physician said was occasioned by her having lived on such scanty fare. The letter says, that, although she is not dead, she probably will die from the effects of it. I had made arrangements by which I hoped to be, in some way, instrumental in having some money collected to send down to relieve that distress; and to-day I received such a letter from Mr. Stebbins, that I know you would not forgive me if I did not make it known here. He says, —

"This afternoon I attended the funeral service of a little child, four years old, who was starved to death. One dollar in time would have saved the child. But I did not find it out in time. Another child in the same family was going the same way; but I have put it in a way to live. If you can send me any money to use with the poor here, send it on immediately. All last week I spent investigating; and, if I could get hold of a Northern audience, I believe I could make them give.

"For Heaven's sake! do something."

Friends, what shall we do in answer to this appeal? [Voices, "Take up a collection."] [In response to the universal expression of interest, a collection was immediately proceeded with, several gentlemen volunteering to gather the contributions; and the result was announced subsequently.] If there

are any who are disposed to give after this meeting is over, they can send it to me at the rooms of the Unitarian Association. There is a great advantage in this way of contributing, — we send to our own trusted missionary, whose heart is in the work, and who will see that every dollar of it is spent wisely, and none of it wasted.

The President then remarked, —

Any one who wants to give more than is in his pocket (and there must be a great many) will please write his name with the amount on a slip of paper.

I call upon Rev. Dr. Eliot, of St. Louis, to address the meeting.

REMARKS OF REV. WILLIAM G. ELIOT, D.D.

Mr. PRESIDENT, — I have come without preparation for a speech, and it isn't easy to talk, for talking is breath, and we are raising the wind now; but still the command must be obeyed.

I am very glad for the first time in my life to speak here as one who does not exactly represent the West. It has been very properly said, that, the West having kept going away from Eastern civilization, a flank movement was made, and that the course now is eastward; and we have learned to think in Missouri, what is really a fact, that we are in the centre of the Union. The centre is there; and Dr. Holmes made a mistake when he said that Boston was the hub: it is out in St. Louis, and all that we desire is that enough oil should come from this excellent portion of the country to keep the wheel in active motion until it shall go of itself. But there is the central position, and there will be the central power. Notwithstanding that you have heard so much of that great Western valley, you know but very little about it; and, when we talk of radicalism and conservatism, you may depend upon this, that the great conservative power of loyalty and patriotism, the great conservative power of American institutions, is in that valley of the Mississippi, and will remain there. It has been so proved. When this war began, all our immediate interests in that great

North-West were in the Southern trade. We were crippled, we were destroyed, for the time being; and it was generally supposed, and the South expected, that their natural allies would be in the North-West, and in Missouri, as a matter of course and as a matter of interest. When I was here three years ago, speaking for the Western Sanitary Commission, I was urged by the good people here to make this point, — that the North-West was in no danger of seceding. For a long time the natural strength of that region was not understood. It was comparatively neglected by the "powers that be." Money was appropriated with difficulty, and soldiers were sent to us slowly and reluctantly. But what was the result? From what source has the great conservative power, all through this terrible struggle, come more effectually than from that exact region, which has been, and is, and always will be loyal, whether it is for our interests or against our interests?

The very same army which you helped to feed and to clothe, and for whose sick you provided so kindly, so generously, so disinterestedly, three or four years ago, after the battle of Springfield, where General Schofield (honor be to his name!) saved that little army from destruction, that it might save St. Louis and Missouri; the soldiers that were on that battle-field, and at Pea Ridge, near Boston Mountain, under Sherman and Grant, and others whose names are so honored, — the very same soldiers whom you were taking care of there, have gone over the whole circuit: and our Western Sanitary Commission, armed and strengthed by your kindness, followed them in that army of the Tennessee, the Fifteenth and Seventeenth Army Corps, until they came out at Richmond. Is it not something for us to feel, that we of the West are at the centre; and that we can reach out our hands here, as a part of the great East, and a part of the great West; that we maintain our sympathies with the whole Union; and that loyalty and patriotism and freedom fill our hearts? I trust that it will be understood by all those who are laboring for the reconstruction of this Union, that we have to begin at the beginning; that we must begin with the young: we must diffuse intelligence and truth by our newspapers, by our schools, by our colleges; that this, which

is not so much the hub, but the head of the country, should infuse intellectual life and vigor throughout the whole country, so that we may reconstruct and regenerate indeed.

The President then called upon the Rev. Henry W. Bellows, D.D., of New York, to address the meeting.

ADDRESS OF REV. H. W. BELLOWS, D.D.

MR. PRESIDENT, AND LADIES AND GENTLEMEN, — I am sorry to say that I am in the condition of a bottle, so very full by reason of that which has been condensed under the pressure of the information and enthusiasm of this meeting, that it is very difficult indeed to get a single drop out of it; and I had hoped that the contents would be permitted to remain in until I got home, to be drawn for future use under circumstances more propitious, at any rate for my utterance, if not more propitious in themselves. One thing I wish to say, which will carry a little weight with it; and that is, that I want, in the name of unknown friends whom I can always trust and draw upon, just to double that subscription for South Carolina, whatever it may be at this present moment.

And now, sir, it seems to me, that, in view of the general statements which have been made here on this occasion, we are in circumstances that ought to fill us with joy and hope, and with a sort of confidence that will lead us into the broadest, most energetic, and bold line of action. This Unitarian Association has been not only the hand of the body, it has been its head and its heart these forty years past. Within the past few months, we have convened our whole body together under most favorable circumstances, and got at the mind and the will of the Unitarian denomination in the most unmistakable manner; and, sir, I presume that, whatever may be the official relations between the National Conference and the American Unitarian Association, there is no denying what the relations are between the American Unitarian Association and the Unitarian denomination. Allow me to say, that your success in calling upon this denomination for any needed amount of money must depend

altogether upon the wisdom, the sagacity, the energy and zeal you show in spending liberally, promptly, and efficiently the money that is put into your hands. If you hoard a dollar of it, it will take two dollars for every one you hoard out of your treasury for the next year. If you act with timidity, if you adhere to preconceived methods, if you do not stretch the compass of your plans up to the full extent and height that reign in the Unitarian heart, you will destroy the goose that lays the golden egg, you will wring its neck with the very first twist. If you apply any stringency to your generosity, if you do not come up to the fullest expression that Unitarianism reposes faith in its own mission, confidence in its own purposes, reliance in its own ideas, and a full assurance that God has given to it a great work, you are unworthy, as an Association, of the confidence commanded for forty years, and it will go in a night out of your hands and out of your hearts. Sir, the Unitarian denomination feel, I believe, an abundant confidence in this Association, as willing and ready to do the work which, as its executive, it has reposed in your hands; and I hope you will not feel that any thing which concerns the interests of the Unitarian denomination, which lies at the bottom of its usefulness, whether it be something unusual or not, whether it be something that has been thought of before or not, whether it be something for which you can quote precedent or not, — if it concerns the vitality, the right, the strength, the ability, and success of our cause, it is your duty to spend your money for it; and you must have no other rule and no other conception of what your duty is than the single question, What is for the interest of the Unitarian denomination? — implying, of course, that that denomination covers the spiritual interests of humanity and our country. Now, let me say plainly, I mean this. It is not fortifying our old churches or planting new ones, or sending missionaries here and there. If a newspaper is an appropriate missionary, establish a newspaper. If Antioch College is the missionary, take your money, wherever it may be, and found that college; do any thing that is most important to be done at this immediate moment. If one dollar of your money is wanted towards the fund to be raised before the 21st of June, to be applied to Antioch College, and if it is denied, I will come

with a spiritual pistol, and, applying it to your head, demand that money. We must have that money; we must get it otherwise if possible: but, if any necessary deficiency exists, that money must come out of the funds which the Unitarian denomination have put for the time being into the hands of this Association. And so I will say of any newspaper, or of any other great common cause that bears upon the interests or the hearts of the Unitarian body.

I heard some fears expressed whi ago, not here, although it was in this building, that we should not exactly know what to do with one hundred thousand dollars, if we had it in hand. The difficulty now is, not to know what to do, but where to get the money we want to do with. The field is the world, the opportunity tremendous, unthinkable, vast, and glorious; and we want more, and shall want more and more, all the time.

In regard to that missionary work at the South and at the West, I began my own experience as a minister in the missionary work through the South and in the West. I took up my course and went to Richmond, and from there to Charleston and Savannah, from there to Augusta and Milledgeville, and so down to Mobile and New Orleans, and up the Red River, and made a general serpentine route over the Southern country, when I was a boy twenty-four years of age, and preached in all the capitals of the Southern States, where I could get a chance of a hearing; and I did it in the employ of the American Unitarian Association. It was a vast experience for me; one of the richest I ever had. The sermons I preached there in Mobile and elsewhere, I said to myself, it will never do to preach up in the North among those fastidious, refined, and delicate congregations: this is all lost time; I have got to do all this over again in a very different way. But I tell you the sermons I wrote down there for those congregations are the very sermons that gave me whatever Northern reputation I had in the earlier part of my ministry, and taught me how to preach, if I know any thing about it. And I beg to say to those entering upon the ministry, in Heaven's name take a year or two of that kind of business; go away from home, where you find too much respect for the intellectual calibre, or fastidious taste, in those for whom you are to preach; and, when you return, you

will find wonderful improvement. I remember my experience at Milledgeville. After a great deal of effort (Unitarians were regarded with supreme horror), some friends of mine succeeded in getting the hall of the House of Representatives, in the capital, for me to preach in. I arrived on Friday, and they were all day Saturday in finding me a place in which to preach. When I went into the Speaker's desk on Sunday, there was no hymn-book, but only a Bible. I found a large placard of white parchment posted on the desk with these ominous words: "Young man, beware how you blaspheme the name of God and his Christ." That was the welcome and warning I had at Milledgeville, in Georgia, when I was about to preach what I supposed to be a simple and sincere Christian sermon; but the horror of Unitarianism down there, and in all that region, was in proportion, as it usually is, to the ignorance of the people.

Now there is a peculiar secret aptitude and fondness among the cultivated and educated classes of people throughout the whole South for Unitarian opinions. I had an Orthodox minister call on me in New York, and with the temptation of the devil, for he came from New Orleans at the time it was in rebellion, to say to me, "Doctor, you have a good deal more influence down South than you know of. Do you know that many things you have said and done are read down there by the ministry a great deal? Now, if you would only be a little careful, and not take quite so strong side in regard to this rebellion up here, I assure you that you might exert a tremendous influence among the ministers down there." Gentlemen, I didn't exactly kick him out of my sight, although I was very much tempted to do it. But I said, "Satan, get behind me; and disappear in a very sudden manner, unless you want to be aided in your passage out."

What I wanted to say was this: There are many intelligent, thinking men down South (and they have had to do a great deal of thinking down there to justify themselves in various ways), who have a singular aptitude for our influence and our teachings; and as we, as the Unitarian body, have had the credit, in a large degree, of having created the rebellion, so I desire we shall deserve a large share of credit for finally crushing it out by the influence and impressions created by our mis-

sionary labors and literature, which we ought to be eager to get at the earliest possible moment into that country, because their minds are broken loose from the past, and have a natural and unavoidable tendency not to stop half-way between the present position and that in which they were, but to go over in a great leap to the very opposite position from that in which they originally stood. You won't find any half-way opinions in theology or politics are going to be the policy at the South. I anticipate a great radicalism, social, political, and religious, to characterize that country the moment things have settled into their natural condition; and the very set of influences that has barred us out of that region, like a Chinese wall, now that that wall is levelled, is going to invite us with an urgency and attraction that will be triumphant. So it is with our whole Unitarian cause. I desire to say here, that that slow, creeping, quiet kind of way which it has been fashionable to say is the only pace this ill-fed, scrawny beast we rode upon could make, is not the pace of that true blood-horse, better than Mahomet's mare, which is beneath us. I mean that Unitarianism which, if we understand it right, we believe to be the truth of God and the truth of his Christ, the gospel and the whole gospel, not emasculated or deprived of any of its parts, but the gospel which is to convert the world, and by which the world has been converted, so far as it is converted at all. Because I maintain that whatever is vital, sufficient, efficient, and really useful in the whole Orthodox system, is that sacred thing within this husk or shell which we have now broken; and that they have not done their work by their professions of truth, but by that which has been in the work which has spread their professions: for they had zeal for God and a zeal for Christ; and God and Christ in any disguise, if they only be earnestly and heartily professed, will work their power upon souls that come into their presence. Now, we have that blessed gospel, and we are to take our stand amid the great Christian denominations of the world to do God's work, and that of our Lord Jesus Christ, and of his Church, to save the unconverted souls of all men. The idea of having a gospel for rich people, and a gospel for cultivated people, and a gospel for people that have been brought up in college, a gospel

for people that ride in carriages, and that live daintily every day, and are arrayed in fine linen, — don't let us be content with any such Church as that. No Church that doesn't include the poor as well as the rich, no Church that doesn't include the men of our common humanity as well as its intellectual humanity, deserves to have any large popular life, or to have any great success. It is the affections, it is the emotions, it is the sensibilities, it is the spiritual nature of man that makes him great, that makes him sublime, that makes him mighty for pulling down the strongholds of Satan; and, if we dwell in this miserable mountain of an intellectual region, we shall never have any proper power to move the world. We shall be a breeze playing here and there, and not a great mighty blast sweeping over the prairies, and moving with one tremendous force the trees, the woods, and the forests on a thousand hills. Don't let us go to work with our tooth-picks: let us go to work with a common shovel, with a common hoe, with the great universal implements with which humanity works when it is opening the face of nature, and laying the future harvest in its bed. Let us plant with both hands, plant everywhere, plant with courage, with hope, with confidence, with God's sun and God's rain; and let us expect a harvest as wide as the work.

This little Unitarianism, rebuked on account of its eminent respectability, rebuked because it could not live out of the immediate sight of the State House of Boston, rebuked because it was so well dressed, rebuked by a certain gentleman up in Springfield because it appeared so very respectable and so very venerable, and so extremely primly and prettily in the New-York Convention, — this little Unitarianism, if I know what it is, is the mighty gospel of God; and, if it was not so, I would spew it out of my mouth this moment, and have nothing more to do with it to the end of time. It is the religion that was meant to spread, and which must spread, when Christianity is understood as including in its mission all the faculties and powers of man, — intellect, heart, instinct, sensibility, and even physical nature. Yes, the gospel of God is meant to save the body and soul; it is meant to save the passions, the emotions, the sensibilities, as well as the intellectual forces and discrimi-

nating powers. It is to unite in one grand, perfect whole all there is in man and all there is in society; and let us claim, not in any spirit of exclusion, not with the least disposition to undervalue the work that others are doing, not with any of that mean jealousy which would take unto ourselves the exclusive monopoly of the spirit of the gospel and the religion of the Son of God, — let us claim that the world belongs to us, at least as much as to others. We are not going to be contented with representing the understanding, or the mental faculty, or the intellectual class, or the respectable class; but we are from this time forth going to take our position as one of the great teachers of the Christianized and unchristianized world, and to be ready, as soon as may be, by as many churches, as many preachers, as active influences, as large and wise a measure of skill and ability, as is exercised by any other denomination. We do not have that skill at present; we do not possess that faculty. We despise the arts and means by which great results are to be accomplished. We look up to our high places, and stand gazing at the temple we call our Church, and say, How beautiful is the foundation on which it rests! but what are we doing to build the road that leads up to that dome, to appoint guides to those that are to reach it? We behold the great prospects, and stand gazing admiringly upward. We must go to road-making, we must condescend to the very meanest service, to making the way plain to those that want to walk in it; and we must remember that there is a very small portion of this world under the influences of the logical faculty, a very small portion of this world cultivated very much in that artificial and scholastic way which we have learned so much to admire, and which we have sometimes thought is the only form that manifests itself with dignity in the world. As for me, I won't say with Hazlitt that I think the understanding is the meanest faculty in man; I won't cast discredit on it with Coleridge: but I will say, that unless we learn to address ourselves more to the moral nature, more to the impulsive, passionate, emotional nature, which we have affected to despise, and talked of as though it was only a tool for ignorance to work with, we shall fail. It is a tool for ignorance to work with, but it is also a mighty power for the wisest to direct the world onward; and

those that do not understand human nature are not worthy to conduct humanity. Our views of human nature are in many respects exceedingly behind what the experience of the world has taught it to be. We have been too willing to cut out every element of strong power that acts over the passions and prejudices of men. They are the means of power; the means that the Christian speaker, of all others, should understand and appeal to. There are storms shut up in the human soul, and there must be spirits to urge and direct the storm. We have got to wake up the latent powers of the human soul, and then conduct them to those magnificent results found in the works of the Methodists and other denominations which show such miracles of grace and truth, even in their imperfect hands, in all the history of the past, and will in the history of the future.

I beg leave, Mr. President, to stop here, and congratulate myself that the Unitarian body is waking up to its duty; and that the Unitarian Association means to strike this year a steady, mighty, sweeping blow for our glorious cause, which God has committed to our hearts and hands in this gospel of liberty and grace and love and power.

Rev. Dr. THOMPSON, of Jamaica Plain, then rose, and said, As this is to be the last speech, of course it is to be the best; and whoever beats Dr. Bellows may expect to beat all the rest of mankind. This is my speech, sir. In response to the appeal of Mr. Stebbins through Mr. Lowe, this congregation has contributed the sum of $223.43.

Rev. S. H. WINKLEY, of Boston, said, And now, sir, I am going to beat Dr. Thompson. I would say, that I, as one of the collectors, have received what, added to the amount just reported, makes the sum of $570.64.

GEORGE W. BOND, Esq., of Boston, spoke as follows: Mr. President, — We merchants, for the last four years, have been in the habit of going to the Exchange every morning, with anxious hearts, to gather the news of war and bloodshed. On my way up this morning, sir, I stopped and found the clerk transcribing upon the board this simple message, pregnant with the evidence of returning peace: "After to-day, telegraphic messages may be sent from this office to New Orleans, Mobile,

Savannah, Charleston, Richmond, and all the principal Southern cities." Let the first message from Boston be our gospel of good-will and love to Brother Stebbins, announcing what has been done here to-day.

The Secretary was then directed to notify Mr. Stebbins, by telegraph, of the amount of money contributed, and to make arrangements by which he could draw it at once for the relief of the destitute and suffering.

No other gentleman volunteering to speak, the Report of the Executive Committee was accepted and adopted.

AMENDMENTS TO THE BY-LAWS.

The consideration of the amendments to the By-laws being in order, Rev. STEPHEN G. BULFINCH, D.D., proceeded to state the circumstances under which the first amendment was moved by him last year; this amendment being as follows: "In place of Art. 2 in the By-laws as it now stands, substitute the following:

"Art. 2. — The payment of thirty dollars shall constitute a person a life-member of this Association. The pastor of each Unitarian society, and delegates therefrom in the proportion of one to every twenty-five families connected with said society, shall constitute the annual members."

Dr. Bulfinch continued. He thought it desirable to bring more of the lay element into this Association; and, for this reason, many persons, who desired me to be their mouth-piece, thought it well that this amendment should be offered. But, sir, since that time, our denomination has heard a voice in this church, to the effect that our field of power and strength was the world. To that voice we gave audience; and the result was the formation of an Association on this lay representative principle. The assembly convened in New York early this spring accomplished, in a great degree, the purpose for which that amendment of the constitution of this society was intended. Organizing itself as a permanent body, making arrangements for annual re-elections from each Unitarian society, and their assembling together in New York, it filled that want which has been felt among us for more close fraternal connection. It exhibited, in its own arrangements, under the guidance of him

who is so much revered here, and whose absence to-day we regret, — it exhibited, under his guidance, and in the presence of a large number of lay delegates, the advantage derived from that organization. Thus, while I consider that it entirely vindicated and approved the contemplated change in this society, it has in part obviated its necessity. From the efforts successfully commenced last fall, the number of life-members of this Association has been greatly increased. Their number can be better stated by yourself, or by the Secretary, than by me. Under these circumstances, I should withdraw my motion for an amendment to the By-laws, if I felt it was respectful to the body. I, therefore, sir, merely introducing the subject, leave it for the disposition of the assembly.

On motion of Mr. WARREN SAWYER, the first amendment was indefinitely postponed.

On motion of the same gentleman, the second amendment — viz., "In Art. 3, before 'directors,' substitute 'fourteen' for 'nine'" — was adopted.

ELECTION OF OFFICERS.

The election of officers being next in order, the President called upon the Nominating Committee appointed by the Association at the last Annual Meeting.

Rev. EZRA S. GANNETT, D.D., Chairman of this Committee, then reported as follows: —

The Committee on Nominations supposed, when this work was placed upon them, that the work would be a very simple one. But it has not been so. We propose to make some important changes in the Board of Officers, — changes resulting, not from caprice or partiality, but from the changed circumstances of the Association. It has therefore seemed to us, that it would be most respectful to the present Board, and more agreeable to those who will be called to vote, that we should give our reasons for the report which we shall make. Instead, therefore, of simply laying the list of officers which we nominate on your table, may I offer a few words of explanation?

A year ago, sir, as we all know, the Association was pursuing its usual happy and successful course. Since that time, it has

had large resources placed at its command, great opportunities opened before its activity, and weighty responsibilities thrown upon its conscience; therefore we felt, and from one and another quarter we were reminded, that the organization of the executive force should have reference to this new position of affairs. Upon considering and comparing all the aspects of the subject, it seemed to us more and more serious, — a very grave matter; and the result was, in the first instance, and finally, that we thought we must fall back upon a conception of some of the founders of this Association, in their days of youthful ardor and hope. They had it in purpose that the secretaryship of this body should be its great post, — its life, its energy, its expression; that the Secretary should be clothed with all possible authority to do the work of the Lord in the world; while behind him, to sustain him, a body of officers might be rendered necessary by the infirmities that cling even to secretaries of the Unitarian Association. Our hopes then, however, were disappointed, as I trust they will not be a second time. We found the Association must be confined to less efficient and less various instrumentalities, and would require very much less toil than we supposed of its officers; and particularly, that the money — the sinews of war, the sinews of philanthropy — did not come at our call, as we had expected. It was necessary to change our plan; the consequence of which was, that, after several gentlemen had held the office of Secretary, who were or had been in the charge of congregations, we put in our friend, the present Secretary, who has performed the work so admirably, and to our entire satisfaction. But it seems to us now, that a very different work arises; a work which, while it includes all that our friend has so well done, embraces a great deal more, — all that was originally contemplated, — more, indeed, than we hoped. One other fact may I state in regard to the original organization of the Board. It will be remembered, that our first President was the venerable Dr. Bancroft, of Worcester, whose distance from the city, and whose age, precluded a frequent attendance at the meetings; but we wished the name of one well known throughout our whole denomination, one whose presence at our public meetings would carry weight, to stand at the head of our body; not that he should be simply

an ornament, though a most graceful ornament, but that, while he gave us his counsel, he should be relieved from much labor. It seems to us that it would be wise to return to these two features of our early organization. At the same time, we are unwilling to dispense with the services of our friend now at your right; we cannot dispense with him. We are told that there is work enough for two Secretaries to do. But we have not authority to nominate two Secretaries. All we can do is to ask leave, after having presented our list of nominations, to make a motion which we think will bear upon the point still to be settled.

Then, sir, in regard to the names which we shall offer. It seemed to us it was of the first importance, after providing for the work to be done, that we should get a fair representation of our whole body. The whole Unitarian denomination has come up with heart and open hand to the support of the Association, by the money which has been contributed. It is proper, therefore, that all portions of that body should be represented, as far as can be in a Committee of limited number. We also deemed it important, especially in view of the large amount of money to be wisely expended, to secure on the Board more of the practical judgment and financial experience which laymen rather than ministers possess. But, on the other hand, a Committee who have been faithful and attentive to their duties the past year ought not to be turned out of office simply that others may take their places. We were relieved from any embarrassment, however, arising on this ground, by the resignation of several members of the Executive Committee, who wished not to be renominated. Under such circumstances we came to the preparation of the list which we now offer. We propose that the gentleman who now holds the Presidency, and whose indefatigable and successful labors on behalf of the Association not only cover the last three months, when he has had onerous duties thrown upon him, but distinguish the whole term of his office, should take the Secretaryship. I wish we could prefix the title which for some years was borne by the incumbent of this office, — General Secretary. Having the whole country and all the interests of the Association under his eye, he will be General Secretary, call him by what name you may. If we

place this office in his hands, with this great amount of work, which will demand his whole time, and require frequent, perhaps long absence from home, we must make him at least a decent remuneration. He certainly ought to have as much as the Association shall be willing to pay for such an office. His work will be in many respects a larger, and in some respects a more burdensome, work than has devolved on our present Secretary; whose services should unquestionably be retained, and whose salary, we hope, will stand as it now is, although he will no longer hold the same office, or under the same title, as now. Having provided for the most important place, we were left to look for other officers; and without a dissenting voice, without a moment's hesitation, as it were by acclamation of your hearts and your judgments, friends, we put at the head of this list the name of John Gorham Palfrey, — I need not say the *Honorable* John G. Palfrey. The Vice-Presidents, Henry P. Kidder and George Livermore, we renominate. Passing over the Secretaries, we come to our efficient Treasurer, Charles C. Smith, whom we also renominate. On the Board of Directors, we renominate Rev. Frederic H. Hedge, Rev. James F. Clarke, Rev. Frederick Hinckley, Rev. Charles Lowe. The four vacancies created by resignation we propose to fill with the names of Rev. Leonard J. Livermore, Rev. George H. Hepworth, Mr. George W. Fox, our present Secretary, whom we wish to put in the Board of Directors, and Mr. Henry G. Denny. The two lay delegates now on the Board we hope to retain, — Mr. Warren Sawyer and Mr. George O. Shattuck. Of the present non-resident Directors, Mr. Heywood is now in Europe; and Dr. Hosmer certainly, according to our friend whom we have heard this morning, does not belong to the West. Leaving Rev. William G. Eliot and Rev. Carlton A. Staples to represent the two sections of that part of our country, we propose the names of Rev. Samuel Osgood, of New York, the congregations in and near which city have made such liberal subscriptions for the Association; and Rev. John F. W. Ware, of Baltimore, — the gate of entrance to that South in which we hope to find large opportunities of usefulness.

We have tried not to have any religious society represented

by more than one member, although there may be in one instance a departure from this rule. Dr. Palfrey represents the Brattle-street Church in Boston; Mr. Kidder, the South Congregational Church; Mr. Livermore, the First Unitarian Church in Cambridgeport; Dr. Stebbins, as he should, represents the American Unitarian Association; Mr. Smith represents the Arlington-street Church; Dr. Hedge, the Brookline Church; Dr. Clarke, the Church of the Disciples; Mr. Hinckley, the South-Boston Church; Mr. Lowe, the Somerville Church; Mr. Hepworth, the Church of the Unity; Mr. Sawyer, the Hollis-street Church; Mr. Fox, the Church of the Disciples; Mr. Shattuck, the First Church; Mr. Denny, the Church in Dorchester; Mr. Livermore, the Church in Lexington; Dr. Eliot represents the Southwest; Mr. Staples, the Northwest; Dr. Osgood, the Middle States; Mr. Ware, the South.

These, sir, are the principles on which we endeavored to proceed; and this is the result to which we have come. I believe I have entered into as much explanation as was needful, and I am sure it is quite as long as the audience would patiently bear. I may add, that, according to usage, we have had votes printed with spaces between the names, to allow, if desired, other names to be inserted.

The report of the Nominating Committee having been accepted, Rev. William G. Scandlin, Mr. Moses T. Rice, and George H. Nichols, M. D., were appointed a Committee to receive, assort, and count the ballots.

Rev. Dr. STEBBINS then said: It was known to the Committee on Nominations, that under no consideration whatever could I accept the office. Many years ago I was requested to be Secretary of the Association, and declined on grounds which to me have never changed. Years have only added to my solemn conviction of my personal, constitutional incompetency for an office of that kind; and I even declined to be chosen a member of the Executive Committee; feeling that I had done my part of the work, that I had earned a position on the retired list, and earned a pension, although a pension I did not ask. I wish it understood that I am a candidate for no position. I have enjoyed the work. I have been on the Executive Committee five

years, four years consecutively, and three years I have had the honor and the labor of being President of the Board; and the last year the labor has not been small, and the honor has been great, for I leave the Association in a state of prosperity, through the wisdom and energy of the Executive Committee, such as it has never had before. It is a pleasure to leave the work when that work has been well done. Accept, gentlemen of the Association, my hearty thanks for the repeated times that I have been chosen President of the Association. The gentlemen of the Nominating Committee will accept my thanks for the honor they have conferred in presenting my name; but it is well to have it understood before the ballot is taken, that I cannot, under any circumstances whatever, accept the office.

Rev. Dr. GANNETT replied as follows: I am very sorry to be obliged to listen to such an absolute refusal. I am sorry to be obliged to say a word in justification of the Committee. If the Committee had understood that you, sir, would under no circumstances accept the office, they would not have been guilty of the affront to the Association of bringing before them a useless nomination. The Committee did not, I am sure, at any moment, suppose you had put in an absolute refusal, or any thing, I may say, that very nearly approached to it. We knew the hesitation and doubt that lay upon your mind, but we believed that the action of this meeting, by which you should be placed in this office, might overcome that hesitation.

Rev. Dr. STEBBINS then said: The explanation made by Dr. Gannett is unquestionably true; he did so believe, and I have again to render my thanks. But I so gave him to understand, yet did not press the matter; for he knows the circumstances under which I was called before the Committee were of a hasty character, and I said all that I thought was courteous under the circumstances.

Rev. ED. E. HALE spoke as follows: I have been entrusted with a motion which I believe as proper to make at this moment as at any other moment. It appears, that, by some oversight in last year's proceedings, the vote required by the By-laws fixing the salary of the Secretary was not passed in exactly the formal way in this Board which should be customary, whether it has been or not. I rise, therefore, for the purpose of moving a

distinct and formal vote with regard to the salary of the General Secretary, which may or may not be in order. It happened to me six or seven years ago to be placed by the Executive Board in charge of this meeting, in a position requiring me to offer a very unprofitable, very unsatisfactory, and very mortifying series of measures, by which we made a reduction in our expenses, reducing the salary of our executive officer to the pittance paid to a clerk for a few hours of office service. I consider it one of the happy compensations of Divine Providence, that, in this day of our prosperity, I have been asked by the gentlemen of the Executive Board to make a formal motion which shall announce that we are again in a position to pay at last a decent salary for the work which we have in hand, and to urge upon this Board the establishing of the salaries, not merely of one executive officer, but of two executive officers, for the work before it in the coming year. I move, therefore, for a formal vote, that the salary of the General Secretary for the coming year be $2,500. After that vote is put, I shall, at any time when it is in order, move that the Executive Committee be requested to appoint a Home Secretary. I am sure that it is the universal wish of this Society, that the gentleman who has so assiduously filled the place of Secretary for the last four or five years shall have the place of Home Secretary. I do not think any explanation is necessary as to the need of these two officers: it has been admirably explained by the Committee on Nominations. We want one gentleman to give counsel to our missionaries and weak churches in different parts of the country. I shall then move, that for the equally important, though perhaps not so difficult or brilliant, work of superintending your list of publications, attending to the care of the proof-sheets and stereotype-plates, of receiving strangers from abroad, of carrying on your correspondence, of keeping the records of your important business meetings, choosing books when applied for, — a very large business, — I shall move that the Executive Committee be requested to fix the salary at $1,700, a sum none too much for that business.

I may say a word somewhat personal in this connection, and I violate no confidence in saying it. It happens to come within my personal knowledge, that the gentleman who has so illus-

trated the work of our Board for the last three years in his position as President — the gentleman whom, at this moment, I suppose, we have unanimously elected as General Secretary — has been applied to (I was the person myself to ask for his services) to labor in a field which to most men would have been most congenial, which would have involved a salary of twice the amount which I have named to be paid to the officer of this Board. I say that every thing we can do here to intimate the value of the services which the clergy of this country are rendering for this country, ought to be done in an honorable and above-board way. I therefore move the salary I have named, which seems to me too small rather than too large, be paid for the next year.

The motion was adopted.

Rev. EDWIN J. GERRY, of Boston, as a member of the Association, desired to ask a question, in order that he might act intelligibly. He asked whether, in case the President was elected Secretary of the Association, he would serve. He happened to be laboring under a cold, and had not been able to hear distinctly all that had been said. It seemed to him that he caught from the lips of the President, that he would not serve under any circumstances.

The PRESIDENT informed Mr. Gerry that he had heard correctly.

Rev. ED. E. HALE moved that the Executive Committee be requested to appoint an officer to be known as Home Secretary, and to fix his salary at $1,700.

Rev. Dr. GANNETT requested that the motion be withdrawn (which was done), because no such officer was authorized under the Constitution. To avoid this difficulty, he proposed as a substitute the following resolve: —

"*Resolved*, That, in view of the increase and variety of work which will devolve on the Secretary under the present resources and opportunities of the Association, it be recommended to the Executive Committee to retain the services of Mr. George W. Fox, whose ability and faithfulness in the office which he has held for several years the Association would gratefully acknowledge; and that they be authorized to pay to him for such assist-

ance as he may render the Secretary, the same salary as he has had the last year."

Rev. Dr. HEDGE moved to amend by fixing the salary at $1,700. The amendment was accepted, and the resolve was adopted.

Rev. ED. E. HALE gave notice of a motion to amend the second line of the third article of the By-laws, by inserting after the word "Secretary," the words "or Secretaries," to lie over for action until next year.

On motion of Hon. THOS. D. ELIOT, of New Bedford, the President was authorized to appoint two gentlemen to audit the accounts of the Treasurer for the ensuing year.

The PRESIDENT then appointed Messrs. William Crosby and F. H. Peabody.

The Committee appointed to count the ballots reported, that the ticket nominated had been elected, except that in one case, of the Non-resident Directors, there was no choice; the votes being divided between Rev. Dr. Osgood and Rev. Dr. Bellows of New York. Each gentleman withdrew his name in favor of the other; but, on a subsequent ballot, Rev. Dr. Osgood was chosen.

Rev. Dr. GANNETT then asked, if the President, after the expression of the wishes of the Association, and so strong an expression, would not accept the office of Secretary.

Rev. Dr. STEBBINS replied, that he did not feel justified in changing an opinion which had been of fifteen years' standing. He had been applied to to fill that office before, but always declined. Nothing had transpired to change his disqualification for it in certain relations, excepting that he was less qualified because he had grown a good deal older.

Rev. ED. E. HALE spoke as follows: I wish to make a proposition. We have for the first time in our history created two Secretaries in the place of one. We have a different system of administration, — we have never had two Secretaries before. It is therefore impossible for any gentleman to say that he is fitted for or not fitted for the duties, until those duties are laid down by the Executive Board we have now chosen. I suppose the first duty of this new Executive Board will be in consultation with the persons chosen Secretaries, in view of their ability

and willingness to discharge this, that, or another duty; to assign the duties of the General Secretary and the Home Secretary. What I wish to suggest is, that the Secretary now chosen, and the other Secretary, might await the action of the Executive Board in defining their duties, as it would undoubtedly be their first action, before they state to us that they are or are not able to discharge those duties. Although we give to this office the name of General Secretary, it is evident that many of the duties discharged by the General Secretary will be discharged by the Home Secretary. We have a much larger business to do than before. We are willing to relieve my friend who sits in front of us of a part of the care that comes to him. It is evident that no person can fitly speak of his competency or incompetency, until the duties of the office have been assigned. And, as the duties have not been assigned, I join with my friend in front of me that this resignation be not accepted.

Rev. S. R. CALTHORP stated, that the election of Mr. Stebbins would have been unanimous, had it not been supposed by some, including himself, who would otherwise have voted for him, that Mr. Stebbins positively declined.

Rev. Dr. STEBBINS replied, that the unanimity of the vote would have made no difference whatever with him.

Rev. Mr. HALE suggested that the matter should be left in the hands of the Executive Committee.

Rev. Dr. STEBBINS then said, Gentlemen, you *must* accept my resignation. I beg of you not to press the matter upon me any further. I would not dare here and now even to promise or yield any thing touching a conviction which has been at least fifteen years in maturing in my mind. Therefore, I hope you will forgive any thing that looks like impropriety in this matter. I am pained with only one thing; and that is, that I was not understood to most clearly and emphatically decline being a candidate. It is the only thing that I regret in the whole matter; and that I do regret: and I beg of you not to press the matter upon me any further, but to accept my resignation.

Rev. Dr. FARLEY said, The Association owe it to themselves as well as to the late incumbent of the Presidency, it seems to me, to withhold any further pressing of this thing. When a gentleman is nominated to an office of this Association or of any

other, and, having deliberately considered it, declares that he cannot and will not accept it, I have no hesitation in saying that the Association should not press it; and any thing like a ballot for him under these circumstances should be withheld. I have, therefore, no hesitation in saying, that, for these reasons I struck out the name which was nominated by the Committee, in my own individual case. I have listened patiently from that moment to this, and I think now there can be no further question in relation to this point. While I honor the President of the Association, and while I believe him eminently fitted to have gone forth as our representative to the country, and the cause which we have so much at heart, he has taken it out of our power, as he had a right to do, to have his services; and we are bound to accept it. I hope we shall hear no more of that nomination, but shall proceed to ballot now for some one else, or take such proper measures as the Association may determine.

Rev. Dr. BELLOWS then spoke as follows: In regard to the pertinacity in urging this nomination, and against the acceptance of the resignation of the late President, I must say that it would perhaps have been different if the President had only put his objections to the Secretaryship on the score of inclination, and not on the score of qualification. The almost unanimous opinion of qualification has been expressed by this Association. I take it, therefore, that our friend is standing up in the right of his own opinion against this body. I think his is a very poor opinion as compared with the opinion of this body. He has done much for us the past year, recommending himself to the laity. We are representing the laymen who expect him to carry on this work. They have got used to him, and don't want to see anybody but Dr. Stebbins in that position. "He can get that hundred thousand dollars out of us," they say; "and we don't known any other man that can." It seems to me that Dr. Stebbins is putting his will as an obstacle to the convictions and wishes of this whole body, for which he will be sorry. I may put this joocosely; but I put it from the bottom of my heart, from the sincerest desire that Brother Stebbins will take this place, and try it for a single year. He certainly cannot have a

nobler work to do for the next year of his life. We will stand by him through thick and thin, and he ought to do it.

Rev. Dr. THOMPSON proposed to Dr. Stebbins that he should accept this office, in order that he might serve for three months; and, if at the end of three months, he found it very irksome and disagreeable, and he was not doing the work to his own satisfaction, he could resign; and then some one could be chosen in his place. He said Dr. Stebbins must consent to stand.

Rev. Dr. OSGOOD thought it a little unfair that the Association were brought here so unprepared. If a nominee did not accept, some one else ought to be chosen deliberately. They were not now ready to do so. It was unfair to have this trap sprung upon them. It was his opinion that Dr. Stebbins ought to accept on the ground of duty.

Rev. Dr. STEBBINS said, that, if he had sprung a trap wittingly or unwittingly upon any one, he would give opportunity to set it; and therefore he accepted this office until the 1st of July, to give opportunity for the nomination and the choice of a new Secretary. He wished to be understood, that it was put on the express ground with the Association, in accepting such a result, that no inducement could be offered him after that day had passed. He had been giving himself reasons for fifteen years. He was willing to accept, with the express understanding, that, when the 1st of July came, he could honestly and honorably, without springing a trap upon anybody, resign the office.

Rev. Dr. GANNETT said that the Association would gratefully and gladly accept the conditions. If Dr. Stebbins held the office a month, he might want to remain in it.

On motion of Rev. Dr. HEDGE, a vote of thanks was passed to the President for his faithful and efficient services during the past three years.

Rev. Dr. STEBBINS briefly returned his acknowledgments.

On motion of Rev. Dr. GANNETT, a vote of thanks was passed to the members of the Executive Board who had retired from office, for their faithful services.

The meeting then adjourned.

NEW-HAMPSHIRE UNITARIAN ASSOCIATION.

This Association held its Third Annual Meeting, in Keene, on Wednesday and Thursday, June 14 and 15. The first session of the Convention was held at 11, A.M., on Wednesday, for the transaction of the usual business. Judge Bellows, of Concord, presided. Prayer was offered by Rev. Mr. Newell of Lancaster. A Committee was appointed to nominate officers for the ensuing year. Judge Bellows, having served the Association two years as President, declined re-election. The Committee reported the following list of

Officers for 1865-6.

President, Ex-Governor J. Goodwin of Portsmouth; Vice-Presidents, Rev. C. B. Ferry of Peterboro', Hon. T. M. Edwards of Keene; Secretary, Rev. A. W. Stevens of Manchester; Treasurer, Francis Winch of Nashua; Directors, S. M. Wheeler of Dover, Rev. W. O. White of Keene, D. W. Gorham of Exeter, Lewis Downing, jun., of Concord, B. F. Whidden of Lancaster.

The Convention held an afternoon session, commencing at 2½ o'clock. Hon. T. M. Edwards presided.

Reports from the Churches,

of the condition of each, were made by the respective pastors of each, or delegates therefrom. There are Unitarian societies of more or less importance and strength in the following towns: Lancaster, Charlestown, Keene, Troy, Fitzwilliam, Walpole, Dublin, Peterboro', Wilton, Nashua, Manchester, Concord, Dover, Exeter, Hampton Falls, Portsmouth; sixteen in all. These all reported, personally or by letter, except Walpole and Peterboro'.

The two strongest and most flourishing societies in the State are those in Portsmouth and Keene. Two of the societies, those in Fitzwilliam and Troy, are united under one pastor, — Rev. Eugene DeNormandie. Ten out of the sixteen societies have settled ministers; the other six have regular preaching. The highest aggregate number of usual attendents upon these sixteen churches would appear to be about twenty-seven hundred (2,700). Probably no one has a less average attendance than fifty; and perhaps no one has a greater average attendance, in the forenoon, than five hundred. Two of these churches contributed jointly to the "One-hundred-thousand-dollar Fund" a little rising of three thousand dollars ($3,000). Two or three of the others contributed $100 or more. All but four of these societies are self-sustaining.

After the reports from the churches, a discussion followed, of the question, "How can we best co-operate with the National Unitarian Conference and the American Unitarian Association?" The discussion was participated in by Judge Bellows, Revs. Mr. Stevens, Lowe (Secretary of American Unitarian Association), and Hatch. One gentleman suggested three methods of co-operation: 1. Keeping in continued active existence the New-Hampshire Unitarian Association; 2. Urging increased contribution from the various churches in the Association to its funds and the funds of the General Association; 3. The distribution throughout the State of Liberal tracts, &c.

In the evening, at 7½ o'clock, a sermon was delivered before the Convention by Rev. James DeNormandie of Portsmouth. The church of the Unitarian Society in Keene was well filled by an attentive audience on this occasion. After the sermon and the exercises at the church, a collation was provided by the friends in Keene for the members of the Convention, in a large hall in the

town, where a pleased and pleasant company gathered, and spent an hour or two in social intercourse.

On Thursday, A.M., at eight o'clock, a

PRAYER AND CONFERENCE MEETING

was held, which was opened by Rev. Mr. White. Subject for consideration, "Our present causes for gratitude, as one people and as individuals." Three prayers were offered, three hymns informally sung, and remarks were made by several gentlemen. The whole tone of this meeting was most earnest, devout, and impressive. "The Spirit" was "not quenched;" but uttered itself in simple and sincere forms of speech, or breathed itself forth in song. A very good number were in attendance.

At ten o'clock another discussion took place, upon "The Christian view of Death." This discussion was opened by an essay by Rev. Mr. Stevens, and was continued by very interesting remarks from Revs. Mr. Osgood, Bridge, Learned, DeNormandie of Portsmouth, Lincoln of Warwick, Newell, Hatch, and Dorr, and Judge Bellows.

After this discussion closed, the discussion of the previous day was resumed for a while, when Rev. Mr. Moors of Greenfield spoke, and Mr. Parker of Fitzwilliam. At the close of this discussion, Judge Bellows offered the following resolution, which was adopted: "*Resolved*, That the Secretary of this Association be requested and instructed to visit such of our parishes in this State, and other places, as he may think expedient, and correspond with the Secretary of the American Unitarian Association, in relation to missionary labor in this State, and with a view to making provision therefor; and that he receive such compensation for his services as the Directors shall deem adequate." A motion was also adopted, tendering the thanks of the Association to Judge Bellows for the useful-

ness and zeal with which he had served it as President, and regretting his resignation. The Convention also adopted a hearty vote of thanks to the Unitarian Society in Keene, and its pastor, for the generous, abundant, and cordial hospitality which they had given to all the delegates and friends in attendance. The Convention then adjourned.

This was by far the most interesting, animated, and fully attended of any of the three Annual Meetings which the New-Hampshire Unitarian Association has yet held. Thirteen out of the sixteen societies were represented by not less than seventy-five delegates in all. Rev. Charles Lowe, Secretary of the American Unitarian Association, represented that body in the Convention; and two or three clergymen from churches in Massachusetts were also present. The weather was delightful during the two days of the Convention; and in the beautiful and quiet town of Keene, under the benignant shadow of Manadnock and the lesser surrounding hills, and warmed and quickened by the cordial hospitality and sympathy of the friends in Keene, the delegates and members in attendance passed two days of very refreshing and gratifying experience. The meeting gave a new impetus to the cause of liberal Christianity in New Hampshire, and made its friends feel, that, although they might have to go to Boston for their *theology*, yet that they had no need to go there for their *religion;* that, although Boston might be a very good place to find *thought* in, yet that in New Hampshire, and especially among the good Unitarians in Keene, was one of the places where warm-hearted and sympathetic *feeling* might be experienced.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 29, 1865. — Present, Messrs. Stebbins, Kidder, Hedge, Brigham, Barrett, Hinckley, Lowe, Eliot, Sawyer, Smith, and Fox.

The President spoke of the death of Rev. Samuel A. Smith, which occurred on the preceding Saturday; and it was then unanimously voted, that the President be requested to communicate to the family of Mr. Smith an expression of the sorrow felt by the Board, and of their sympathy with them in their bereavement.

The New-England Committee reported, that an application for aid had been received from the society in Sudbury, Mass., and recommended an appropriation to them of $50; which report was adopted.

In accordance with a request from Rev. Dr. Osgood's Society, New York, the Treasurer was authorized to pay $1,000, from their recent contribution, to the Society in Yonkers, N.Y.

The President then read the Report which he had prepared, as requested at the April meeting; and it was unanimously adopted as the Annual Report of the Executive Committee, to be presented to the Association on the following day.

The Board then adjourned *sine die*.

June 5, 1865. — The first meeting of the Executive Committee, elected Tuesday, May 30, was held this day at three o'clock, P.M.

There were present, Messrs. Palfrey, Kidder, Stebbins, Hedge, Clarke, Hinckley, Lowe, L. J. Livermore, Hepworth, Sawyer, Shattuck, Smith, and Fox.

Rev. Dr. Stebbins, having been duly qualified, by the

President, as Secretary of the Association, stated, that, although he had consented at the Annual Meeting to hold the office until July, he should prefer to resign at once, and leave the vacancy to be filled by the Board, if such a course was deemed by them advisable.

As it seemed to the Board very desirable, that, if another Secretary must be chosen, he should enter upon his duties at once, this arrangement was agreed to; and Dr. Stebbins then offered his resignation, which was accepted.

It was voted, that a Committee be appointed to nominate a Secretary, and to define the duties of that office, distinguishing them from those of the Assistant Secretary; and to report at the next meeting.

Messrs. Hedge, Clarke, and Sawyer, were then chosen to constitute this Committee.

It was voted, that, in accordance with the recommendation of the Association at its Annual Meeting, Mr. George W. Fox be hereby appointed Assistant Secretary of the Association, with a salary of $1,700 per annum.

Mr. Fox was then elected Secretary *pro tempore*, and was duly qualified.

It was voted, that a Committee of three be appointed by the chair to prepare a code of By-laws for the government of the Board; and that they be directed to cause a printed copy of the proposed code to be sent to each member, at least one week before the meeting at which their report will be submitted.

The chair then appointed as this Committee, Messrs. Smith, L. J. Livermore, and Fox.

It was voted, that the subject of Standing Committees for the present year be referred to the Committee just appointed; and it was further voted, that the Committees of last year, so far as their members are now on the Board, be authorized to act until new Committees are appointed.

Adjourned to Monday, June 12.

June 12. — Present, Messrs. Palfrey, Kidder, Hedge, Clarke, Hinckley, L. J. Livermore, Sawyer, Shattuck, Denny, Smith, and Fox.

The Committee appointed at the last meeting to "nominate a Secretary, and to define his duties, distinguishing them from those of the Assistant Secretary," reported as follows: —

The duties of the *Secretary* shall be, 1. To preach or address the public in behalf of the Association, whenever the interests of the Association seem to require it; 2. To visit different parts of the country, in order to become acquainted with the opportunities for liberal Christian effort, and to give sympathy and help to the scattered bodies of Unitarians; 3. To conduct that part of the correspondence which relates to the general interests of the denomination, and of liberal Christianity; and, 4. "In general, to perform such services, suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence."

The duties of the *Assistant Secretary* shall be, 1. To aid the Secretary in keeping the records of the meetings of the Executive Committee; 2. To conduct the business correspondence of the Association; 3. To assist the Treasurer in receiving and paying out money, and keeping the accounts; and, 4. Generally to attend to the business in the office of the Association.

This report, having been read, was adopted.

The majority of the Committee then presented the name of Rev. Charles Lowe as a candidate for Secretary; and the minority — Mr. Clarke — reported in favor of "postponing action for the present, to give time for taking the advice of friends, rather than precipitating a choice, which, when made, could not be changed;" and therefore recom-

mended, "that the election be postponed, and that this Committee be ordered to report again at the first meeting of the Board in July."

The majority-report having been adopted, it was voted to proceed to the choice of a Secretary by ballot; which resulted in the election of Rev. Charles Lowe, — he receiving ten of the eleven votes cast, the other being a blank.

A Committee was then appointed to wait on Mr. Lowe, who was understood to be in the neighborhood, and inform him of his election.

While this Committee were out, Dr. Hedge presented a manuscript, entitled "A Call to the Ministry of the Liberal Church," which had been handed to him by the author for publication by the Association, as a tract; and it was voted to refer it to the Committee on Publications, with full power.

The Committee sent to notify Mr. Lowe of his election having returned with him, he informed the Board, that he accepted the position to which he had been chosen; and he was then duly qualified as Secretary by the President.

The Committee on By-laws, to whom was also referred the subject of Standing Committees, reported on the latter subject, stating that the remainder of the code had been drawn up; but that, the provision in regard to printing not having been, for want of time, complied with, it could not be reported at this meeting.

This article of the By-laws was amended, by consolidating some of the Committees, and then adopted as follows: —

The Standing Committees of the Board shall consist of three members each, beside the chairman, excepting the Committee on Publications, which shall consist of five members.

The Secretary shall be, *ex officio*, chairman of each Committee; but he shall not be entitled to vote in that capacity. The Committees shall be as follows: —

1st, A Committee on Finance, to which shall be referred all questions relating to the financial condition, requirements, and prospects of the Association.

2d, A Committee on Publications, to which shall be referred all matters relating to the sale and distribution of the books and tracts of the Association, and which shall have the general charge of the "Monthly Journal."

3d, A Committee on the New-England States, to which shall be referred all matters relating to the organization or assistance of churches, and the opening of new fields of missionary labor in those States.

4th, A Committee on the Middle and Southern States, to which shall be referred all questions of a similar character in respect to the Middle States, the District of Columbia, and the Southern States on the Atlantic.

5th, A Committee on the Western States, to which shall be referred all questions of a similar character in respect to the remaining States and Territories east of the Rocky Mountains.

6th, A Committee on the Pacific Coast, to which shall be referred all questions of a similar character in respect to the States and Territories west of the Rocky Mountains.

7th, A Committee on Foreign Missions, to which shall be referred all matters connected with any Foreign Missions established by the Board.

8th, A Committee on Theological Education and the Supply of Pulpits, to which shall be referred all matters connected with the preparation of young men for the ministry, the assisting in filling vacant pulpits whenever their co-operation is desired by parish committees, and increasing the number of efficient ministers in the Denomination.

It was voted, that the President be authorized to appoint the Standing Committees for the current year, consulting for that purpose the Secretary and Assistant Secretary; and it was further voted, that, when the Board adjourn, they adjourn to Wednesday, at ten o'clock,

A.M., in order that the President may announce these Committees.

A communication was presented from Rev. Ed. E. Hale, Chairman of the Committee of the National Conference on Antioch College, asking, in behalf of that Committee, a gift and a loan from the Association to insure the purchase of that institution.

It was then voted, that $5,000 be appropriated towards the endowment of Antioch College, to be applied to the Professorship, to be called the Channing Professorship; provided the $100,000, needed for securing the property, be raised.

It was further voted, that a sum not exceeding $10,000 be loaned to the Trustees of Antioch College, for a term of six months, without interest; provided that a guarantee for its payment be given by parties satisfactory to the Finance Committee of this Board.

It was voted, that the Secretary be desired to attend, as the delegate of the Board, the Annual Convention of the New-Hampshire Unitarian Association, to be held, at Keene, on Wednesday and Thursday next.

It was voted to proceed to the choice of a Director, to fill the vacancy caused by the election of Mr. Lowe to the Secretaryship; and Rev. Rufus P. Stebbins, D.D., was then unanimously chosen.

It was voted, that $1,000 from the recent contribution of Rev. Messrs. Hale and Hepworth's Societies, Boston, in accordance with their request, be appropriated to the society in Chelsea, Mass., to aid them in enlarging their church.

It was voted, that the thanks of the Association be given to the Hollis-street Society, for the use of their church, for the Annual Meeting of the Association.

Ajourned to Wednesday, June 14.

June 14. — Present, Messrs. Palfrey, Kidder, Stebbins, Hinckley, Sawyer, Denny, Smith, and Fox.

The President announced the following as the Standing Committees, which he was authorized at the last meeting to appoint: —

Finance.

Messrs. SMITH, SAWYER, and KIDDER.

Publications.

Messrs. STEBBINS, CLARKE, GEORGE LIVERMORE, SMITH, and OSGOOD.

New-England States.

Messrs. SAWYER, L. J. LIVERMORE, and FOX.

Middle and Southern States.

Messrs. WARE, KIDDER, and DENNY.

Western States.

Messrs. HEDGE, STAPLES, and HEPWORTH.

Pacific Coast.

Messrs. CLARKE, GEORGE LIVERMORE, and HINCKLEY.

Foreign Missions.

Messrs. HINCKLEY, SHATTUCK, and L. J. LIVERMORE.

Theological Education, &c.

Messrs. HEDGE, ELIOT, and STEBBINS.

The Assistant Secretary — in the absence of the Secretary at the New-Hampshire Convention — presented applications for aid received from the societies in North Cambridge and Rowe, Mass.; Brunswick, Me.; and Fitzwilliam, N. H.: and they were referred to the Committee on the New-England States.

He also presented an application for aid from the society in Trenton, N.Y.; and a letter from Rev. Samuel J. May, of Syracuse, N.Y., asking for a larger appropriation than heretofore for Rev. Wm. H. Fish, to enable him to give more of his time to missionary work in Central New

York: both of which were referred to the Committee on the Middle and Southern States.

He further presented a communication from Rev. S. S. Hunting, concerning missionary work in Michigan, and letters relating to movements for the formation of new Unitarian Societies in Oshkosh, and Sheboygan, Wis.; which were referred to the Committee on the Western States.

Adjourned to Monday, July 10, at three o'clock, P.M.

INTELLIGENCE.

THE THIRTEENTH ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES was held in Cincinnati, Ohio, commencing on Wednesday evening, June 14, with a sermon by Rev. Edward E. Hale of Boston. On Thursday morning, a meeting was held for conference and prayer; which was followed, at nine o'clock, by the regular session of the Conference, most of the day being occupied in hearing reports from the churches. The following churches reported: Alton, Bloomington, Chicago (two churches), Geneva, Lockport, Quincy, and Rockford, Ill.; Austinburg, Cincinnati (two churches), Marietta, Salem, and Toledo, Ohio; Fond du Lac, Janesville, and Milwaukee, Wis.; Ann Arbor, Detroit, and Kalamazoo, Mich.; Buffalo, Rochester, and Syracuse, N.Y.; Winona and St. Paul, Minn.; Meadville and Pittsburg, Penn.; Louisville, Ky.; and Keokuck, Iowa. After these reports were finished, officers for the ensuing year were chosen, as follows: President, Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; Vice-Presidents, Rev. Abiel A. Livermore, of Meadville, Penn., and Hon. George Hoadly, of Cincinnati, Ohio; Recording Secretary, Rev. A. G. Hibbard, of Detroit, Mich.; Corresponding Secretary, Rev. Stephen H. Camp, of Toledo, Ohio; Treasurer, Jefferson Wiley, of Detroit, Mich.; Executive Committee, Rev. A. D. Mayo, of Cincinnati,

Ohio, Rev. John H. Heywood, of Louisville, Ky., O. J. Steele, of Buffalo, N.Y., Robert Brunison, of Quincy, Ill., and Hon. Alphonso Taft, of Cincinnati, Ohio; Missionary Committee, Rev. Carlton A. Staples, of Milwaukee, Wis., Rev. Robert Collyer, of Chicago, Ill., Rev. Frederic W. Holland, of Rochester, N.Y., Nathan Means, of Chicago, Ill., and R. N. Rice, of Detroit, Mich. Thursday evening, a sermon was preached by Rev. Robert Collyer, of Chicago, Ill. — Friday forenoon, an address was delivered by Rév. Carlton A. Staples, on "Our Western Work: What is it? How we do it;" which was followed by remarks from Rev. Edward E. Hale, delegate from the American Unitarian Association; Rev. Robert Collyer; and Rev. Henry W. Bellows, D.D., of New York. A resolution was passed to raise not less three thousand dollars the coming year for missionary purposes. Friday evening, the members of the Conference spent at the residence of Mr. Robert Hosea, at Clifton, by his invitation. — Saturday forenoon, there was a discussion on the subject of church building; and, at the close of the session, the following resolution, reported by the Committee on Patriotic Resolutions, was adopted: —

"*Resolved*, That, in the private life and public career of Abraham Lincoln, we gratefully recognize an illustrious example of Christian manhood. In striking the bonds from slavery, he fulfilled the Scripture, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' He died a martyr; and death has doubtless exalted him from the Father of the American people, to the friend of mankind."

On Saturday afternoon, there was a social gathering at the residence of Mr. Jacob Hoffner, in Ludlow. — Sunday, there was preaching at both the Unitarian churches, — Rev. Dr. Bellows, of New York, occupying the pulpit at the Church of the Redeemer; and Rev. Henry W. Brown, of Augusta, Me., that of the First Society. Sunday evening, the exercises of the Conference closed with the communion service at the Church of the Redeemer.

Rev. GEORGE S. SHAW, who has been serving as a private in the 27th Regiment Missouri Volunteers, in the campaigns of General Sherman through Georgia and the Carolinas, has been

appointed Chaplain of the 135th Regiment U. S. Colored Troops, — a regiment composed entirely of men formerly slaves.

Rev. ASARELAH M. BRIDGE, having resigned the charge of the society in Hampton Falls, N.H., has received a call from the society at East Marshfield, Mass.

Rev. WILLIAM C. TENNEY has accepted an invitation to take charge of the society in Lawrence, Kansas, for three months.

Rev. EDMUND H. SEARS was installed as pastor of the society in Weston, Mass., on Sunday, May 28. The services were conducted by Rev. Joseph Field, D.D., the former pastor, and Mr. Sears; the latter preaching the sermon.

The SOCIETY IN JANESVILLE, WIS., have laid the corner-stone of their new church. The order of services on the occasion was as follows: Reading of the Scriptures, by Rev. Joseph Angier; hymn, read by Rev. D. H. Clarke; depositing box in corner-stone, by Rev. Silas Farrington, the pastor of the society; prayer, by Rev. Carlton A. Staples; address, by Rev. Robert Collyer.

Rev. EVERETT FINLEY has accepted an invitation to take charge, for several months, of the society in Hampton Falls, N.H.

Rev. CHARLES H. WHEELER has received a call from the new Unitarian Society in Winchendon, Mass.

Rev. CHARLES A. HUMPHREYS, late Chaplain of the Second Regiment Massachusetts Cavalry, has accepted a call from the society in Springfield, Mass.

SPECIAL NOTICE.

THE present number contains one-half more than the usual amount. The same was the case in the January number. The Committee have decided therefore to omit the August number, which, owing to the unsettled condition of parishes, often fails to reach the subscribers; and thus the volume will be of the usual size.

Several articles prepared for this number have been necessarily crowded out by the length of the anniversary reports.

ACKNOWLEDGMENTS.

1865.			
May 25.	From	King's-chapel Society, Boston, additional . .	$200.00
„ 25.	„	S. F. Whitney, as an annual membership . .	1.00
„ 26.	„	Rev. Dr. Putnam's Society, Roxbury . . .	1,400.00
„ 26.	„	Society in West Cambridge, additional . . .	20.00
„ 26.	„	Society in Warwick	15.00
„ 26.	„	Rev. John B. Beach, as an annual membership	1.00
„ 27.	„	Rev. H. H. Barber, J. P. Walker, De W. C. Bates, and S. R. Drury, as annual memberships	4.00
„ 27.	„	Society in Harvard, for Monthly Journals . .	5.00
„ 29.	„	Rev. Dr. Lothrop's Society, Boston, including life-memberships for Miss E. B. Inches, Miss C. L. Inches, O. W. Peabody, I. Whitney, A. French, J. Dodd, J. A. Dodd, Mrs. H. F. Nevens, Miss E. G. Gardner, G. Howe, Mrs. S. Page, Miss M. H. Brooks, Mrs. A. G. Farwell, J. G. Russell, Dr. J. Homans, Dr. C. D. Homans, H. F. Jenks, T. K. Lothrop, and J. H. Patterson . . .	2,000.00
„ 29.	„	Geo. A. Shaw and P. M. Kimball, as annual memberships	2.00
„ 30.	„	Society in Bolton	100.00
„ 31.	„	Individuals in Rev. Dr. Robbins's Society, Boston	1,655.00
„ 31.	„	Society in Concord, N.H., including $25 from W. Melcher, of Gifford	125.00
„ 31.	„	James Fowler, Westfield	20.00
„ 31.	„	Society in Templeton, additional	5.00
„ 31.	„	Hon. H. A. Bellows and Rev. S. R. Calthrop, as annual memberships	2.00
June 2.	„	John S. Hayward, Hillsboro', Ill.	50.00
„ 2.	„	Society in Peterboro', N.H.	24.75
„ 5.	„	First Society, Portland, Me.	545.00
„ 6.	„	Society in Troy, N.Y.	500.00
„ 7.	„	Rev. W. B. Smith, as an annual membership .	1.00
„ 8.	„	Rev. J. T. Hewes, as an annual membership .	1.00
„ 8.	„	Society in Canton, additional	5.00
„ 10.	„	E. G. French, Epworth, Iowa, towards life-membership of Mrs. R. W. French . . .	20.00
„ 13.	„	Second Society, Baltimore, Md.	310.00
„ 15.	„	Society in Framingham, additional	10.00
„ 15.	„	Rev. C. D. Bradlee, as an annual membership	1.00
„ 16.	„	Portsmouth, N.H., for Monthly Journals . .	15.00
„ 17.	„	Ladies of Society in Peterboro', N.H., to make their pastor, Rev. Charles B. Ferry, a life-member	30.00
„ 21.	„	Rev. Nathaniel Hall's Society, Dorchester, additional	380.00
„ 22.	„	Society in Newport, R.I., for Monthly Journals	37.00
„ 22.	„	Society in Littleton, to make their pastor, Rev. Albert B. Vorse, a life-member . .	30.00

THE

MONTHLY JOURNAL.

VOL. VI.] BOSTON, SEPTEMBER, 1865. [No. 9.

EDITOR'S PREFACE.

WITH the present number, the control of the "Monthly Journal" passes into other hands. In accordance with the newly adopted By-laws of the Executive Board, the Secretary of the Association becomes *ex-officio* editor of the Journal, under the direction of the Committee on Publications. It may not, therefore, be out of place to make this the occasion for some explanation in regard to the purpose and method proposed in its management.

In order to make this clear, let it first be remembered, that this is the only organ of the American Unitarian Association. The Association indirectly encourages the circulation, and receives the support, of other religious periodicals; but for none of them is it in any sense responsible, and over none of them has it the smallest control. This fact determines, in a great measure, what shall be the scope and aim of this Journal.

I. The leading object will be to promote the practical purposes of the Association. It will report the proceedings of the Executive Committee, so that the contributors to the Annual Funds may see from month to month exactly how these funds are used; and it will give reports of our

various missionary operations, that the churches may know, as fully as may be, the relative success and importance of every branch of effort. Probably a large portion of every number will be occupied with such matter as this feature will comprehend.

II. We shall aim, next, to present in every number some views with regard to practical work in the line of effort to which this Association is pledged.

For guidance in this we shall not look beyond the unmistakable voice of the denomination, as it is expressed both in the liberal contributions of our churches, and in the utterances of their representatives in the National Conference. The denomination has declared its belief in the power of our form of religion to grapple with the great work which has fallen to our times, and its purpose to be true to the opportunity which is thus presented. We shall assume that the generous standard of effort which has thus been raised is meant to be maintained; and all our discussions of plans and methods of action will be with reference to a constantly increasing sphere of activity.

III. The remainder of the Journal will be devoted to such matter as may seem to be best fitted to interest and edify the readers of a religious journal, and to promote the interests of liberal religious thought. We shall discuss that wide variety of topics which this purpose will embrace.

This portion is, of course, the most difficult and the most delicate, because of the widely different modes of thought and belief which our ecclesiastical body comprehends. It can hardly be possible that all shall be suited with the same. But there is one thing which the editor will try to keep in mind, and which he hopes the readers will remember too, and that is (what has been already

referred to), that this is the organ of the Association, and the editor is, in this capacity, only the instrument of the body which he represents. This consideration makes his course, in a measure, plain. He is not to consult his own personal views alone, but must regard the average convictions of the denomination. Accepting this direction, we are led to the following conclusions, as to the principles we shall adopt. We believe that the general voice of the denomination demands that the Journal shall be catholic and liberal, holding that broad ground which has been so distinctly assumed. But we find, just as clearly, a demand that it shall be something positive and assured. Moreover, we do not believe that catholicity and liberality require that every thing, however extreme in either direction, shall be admitted to its pages; or that we shall insert articles, however worthy to be circulated, which would disturb the harmony of the denomination. There are other places where such things can be published; and it is no restriction to the utmost liberty of expression to say, that this is not the place. We refer once more to the action of the National Conference as our guide. The churches there found that there was, between the two extremes, and within the reach and sympathy of both, a common ground of feeling and belief large enough and real enough to make active co-operation possible, on a scale so generous and ample as to give us all a joy and hope such as never thrilled us before. So let us believe there is a common ground large and real enough to give interest to discussions and thoughts that lie within its compass, provided they be able and alive. For this the editor relies on the willingness of our brethren — out of their desire to advance the cause of Liberal Christianity — to contribute the very best fruit of their heart and brain. The wide circulation which it is intended to give to the Journal makes it a very

desirable channel for the diffusion of whatever may be thus contributed; and we trust that it may maintain the position which it ought to hold as the journal of the denomination. In order to give to the Articles both a personal interest and a certain individual responsibility, all contributions from other than the editor's pen will be marked by the authors' initials.

THE SOCIAL CHANGES AFFECTING THE ECCLESIASTICAL LIFE OF NEW-ENGLAND TOWNS.

BY HENRY W. BELLOWS, D.D.

In a beautiful New-England village, in which the writer has a deep interest, a pretty little Unitarian church, half hid in its own young maples, stands half-way down the elm-arched street, gleaming out of the general greenness in its snowy coat of white paint, and just lifting its modest spire above academy, schoolhouse, and cupolaed homesteads. The town is a purely agricultural one, and has about two thousand three hundred inhabitants, of whom, perhaps, seven or eight hundred live in the village. Founded about one hundred and ten years ago, it was, until thirty years since, only one parish, and had one church, of a stern Calvinistic type of doctrine, greatly softened by the liberal, practical tendencies of the two ministers, who, for the largest part of the previous period, had occupied its pulpit. The straiter portion of the people, finding the larger and more influential part of the parish inclined to milder views, and to an abandonment of the old standards, seceded, and established a strict "Orthodox Congregational" church of their own, which now stands in its neat and comely proportions, on "the other" village street, facing the Common. The

old meeting-house, built by the town, passed practically into the hands of the Liberals. It stood, however, a mile out of the village, at the top of a steep hill nearly a mile long, in the geographical centre of the town, requiring the principal portion of the ordinary congregation to climb, in midsummer heats and December snows, the mountain of holiness, twice each Sunday, if they would be constant in their vows at the Lord's House. After the terms of separation had been slowly adjusted, the original society declared itself Unitarian, built itself, down in the village, the pretty little place of worship to which I have referred, and began its career as a Unitarian congregation. The old church, mighty in timber and in bulk, was taken down, and set up again bodily in the middle of the village Common, where, after a little use as a place of worship by the Unitarians, it was turned into a town-house, to which excellent though unconsecrated service, it is still devoted. A Universalist church was erected by a few zealous representatives of that sect — disaffected by the removal — upon the site of the old parish meeting-house on the hill, partly, it was said, in spite, and partly no doubt from worthy motives. After a very short occupation, it was deserted, and has stood, for fifteen years past, empty and useless, unpainted, its windows broken in, — a ruin and a disgrace to the town, its sole service being to sustain upon its tower a bell which still rings out the noontide and the nine-o'clock evening hour, for the neighborhood. Meanwhile, a small Methodist society has sprung up in the village, and at times flourished a little, although now either temporarily or finally abandoned. An Episcopal society for three seasons past has held its scanty services in the Town Hall, and now assembles in the Methodist chapel. There is a Catholic church, four miles off, resorted to by a few of the people. You will naturally

infer, that the town has grown rapidly to require these numerous and various religious provisions, and that its population has very much altered from the original type. On the contrary, the town has not grown in population three per cent since the century came in. There are, perhaps, ten per cent more of its people concentrated in the village. But a less changeable, a more homogeneous, town hardly exists in New England. The only change that has occurred, — and it is a change so characteristic of our institutions that it deserves general attention, — is, that the landed property of the town — originally in the hands of the descendants of its founder, or of a few leading farmers and storekeepers, who had by force of what was thought wealth and position, a controlling influence which gave unity to the town action in church and in all other affairs — has gradually been divided and subdivided, until something like a general equality in means and influence describes the population. Instead of the views or wishes of one considerable family determining matters of Church or State; instead of any one superior class leading the town, — there are now fifty men who feel themselves, and are, just as much entitled to an opinion and a directing voice as the original five who ruled the town-meetings, and shaped the social and religious policy of the place. While this process of useful and necessary disintegration was going on, even more than now when it is almost perfectly effected, natural jealousies between those losing and those gaining power influenced very much the political and the denominational movements of the town. The yoke of the town fathers, kindly and usefully as it had been imposed, galled the rising industry, the successful thought, the refining manners of the less favored population. The old quarrel — here none the less real because decorously covered up — between the Roman

patricians and the *plebs*, or the English nobles and the merchants and tradesmen of their country, has existed in this and in most New-England villages, between the original settlers, land-owners, or small capitalists, and the small farmers and storekeepers and day-laborers. And this social controversy, in which the losing side is always happily the few and the favored, and the gaining side the many and the upward-struggling, and where the power is usually relinquished with more grace and less sore consciousness that it is passing away, than it is modestly appropriated after being sought with secret but resolute and systematic effort, — this social controversy is at the bottom of the political and religious parties which divide and subdivide our smaller communities. It splits up churches. It is not because theological differences exist, or grow too important to be overlooked, that parishes are divided, but because these differences are convenient and decent grounds of division and separation when a certain ambitious few are tired of submitting to the lead of those in whose hands influence had settled. It forms political parties, not that any serious interest in special political theories compels opposition, but because political dogmas or catchwords or organizations become convenient and practicable means of rallying a party against the local domination of the old town clique. And these political and religious affinities, by degrees, are played off against each other, — men joining religious organizations for political purposes, and uniting themselves with political parties for sectarian purposes. Of course, there is always a certain serious and thoughtful minority who hold their political and their theological views with profound earnestness of conviction; and in every town and village there will be known and marked, a small number of persons (chiefly women) whose temperament, whose mental constitution,

whose larger or more limited experience, whose domestic antecedents, will not permit them to be indifferently on either side in politics or theology; who have no neutral ground, either of apathy or sympathy; who are positively Calvinistic or Arminian, Trinitarian or Unitarian; staunch holders to the doctrine of salvation by faith in a sacrificial atonement, or else to salvation by the free grace of God to all who will accept the moral and spiritual condition of likeness to Christ; sticklers for a written service, or for extempore prayers; persons who are Peace Democrats or Black Republicans by downright conviction and necessity, and who would go to the stake for their opinions. But it is simply absurd to suppose, that either intellectual, moral, or spiritual convictions cause or maintain the variety of sects and parties which in times of peace divide and splinter into insignificant fragments our New-England towns. They grow commonly out of personal reasons,—the disaffection of a few rising men towards the old leaders, who want a new sphere of influence, and spring at any convenient basis of opposition. And after the wedge has entered, and a fragment has been pried off, the fragment has its own secret antagonisms of a personal, commercial, or social sort, and, in due time, develops a new conflict of strength and influence, which further breaks down the original mass, and helps forward the general disintegration. This can only be fully studied and appreciated in a town which is not growing, and where the population is essentially fixed in numbers and in quality. You behold there no zest for theological controversy, no earnest struggle between individuals to change each other's opinions, no discernible difference in the type of character or morals. You might talk with nine-tenths of the people, without being able to discover any practical or intellectual difference of views among

them. And yet they maintain, in a painful and unsatisfactory way, chiefly as a matter of pride, personal or partisan temper, four or five different churches and ministers, around each of whom gathers not a theological sect, but some social or personal or political clique, representing some old grievance, or jealousy, or strife for leadership, which is forgotten by all but the parties to it.

Thirty years ago, in the town of which I speak, the large church was full. The minister was satisfied with, and actually managed to grow rich on, a salary of five hundred dollars per year; and the people were contented enough with him to keep him from youth to old age. He married and baptized and buried a whole generation. Disputes, criticism, disaffection, were very rare. I cannot say that the people were more religious, were more moral, were more intelligent than now. They were happier, in heartier fellowship, better neighbors, less jealous, more contented, and vastly more agreeable. And there were always more marked and more interesting individuals in town. The manners of the well-to-do were more formal and more graceful both. The young were more respectful, and naturally looked up to the elders. And, then, it must not be forgotten, that, in those days, before railroads had invaded the seclusion of our country towns, their business was greatly more various and complicated than now. Staging and teaming gave great appearance and great reality of bustle. Stocks of goods had to be larger and more complete. It required more capital and better business talents to keep a country store; and the village merchant was a much more important character. Then there was no slipping down to Boston, or to the county-town, for any needed article. The trades were more generally distributed through all communities. Good blacksmiths and white-smiths, good builders and carpenters, good tan-

ners and furriers, good mechanics of all sorts, were to be found within the limits of every town of two thousand people. This village had its two large taverns (now one), its newspaper, and printing-shop in which even a few books were printed. It did a considerable fur-trade. It manufactured guns and Indian ornaments. It made its own leather. It traded far and wide in Vermont. Four stages drove into town to breakfast every morning. Twenty teams loaded with goods were often seen in its streets at a time. And it supported two or three or four lawyers, some of whom became greatly distinguished afterwards and elsewhere. Far from Boston, it must needs have its competent physician, its able lawyer, its reliable politician. It kept its young men at home by its own active business, and furnished them with somebody to look up to. This is now all changed. There is, with the exception of shoemaking, no considerable industry in the whole town, — no wheelwright, tanner, white-smith. It is a week's work to find a carpenter, and secure his services; a saddler, who can't furnish a saddle-cloth, or make a harness; two or three pining stores, in which small stocks of only the most essential articles are to be found; no grist-mill that runs in summer; no saw-mill at which a foot of plank can be bought short of a month's notice; no steam-engine or iron-works of any description. You can imagine the dulness and death that settles over the aspect of a town thus without variety of industry, or bustle of business. No staging, no teaming, no forty or fifty wagons at the horse-stands about the taverns and the stores; no military company in town, and no engine company, and no young men to make either of them out of. For young men will not stay in *finished* communities. They must have occupation and excitement, and there is none here. The soil, principally suited to grass

and corn and oats, requires comparatively few hands to cultivate it. It has had all the people it would support these sixty years. And the young men have nothing to do but go West, or into the cities, seeking their fortunes. The girls stay behind, and many of them pine away in single-hood. A good many of the thrifty farmers have moved into the village to pass their old age in greater ease, seldom leaving their equals in their places on the soil. Every now and then, some son of the town returns with his little fortune gained elsewhere, and buys or builds in the dear old place of his childhood; so that the capital of the place is kept whole. Meanwhile, order, comfort, finish, are always more and more apparent. To all appearance, vice has quitted the place. The bar-room has lost its attractions in losing its constituents; no bowling alley or billiard saloon exists within the limits of the place. There is no *litter* in the stall, where there is no ox in the crib; no *tares* where no wheat or other green thing will grow. Where there are no young men, be sure there will be no youthful vices. A town library of excellent quality and size, much patronized by the whole people, has taken the place of the nine-pin alley. In lieu of one religious society, we have four; an academy, which is seldom open, and a High School, which is often shut.

Now, what is likely to be the social, political, and religious life of a town in which trade, and all occupation for young men, has departed; where the opportunity for money-making is gone; where the people are all about equally independent, with no special need of each other, little trade or mutual exchange, no excitement and no enterprise, and no hope of any growth or outward improvement? Of course, in the village, there is abundant time to be very observing and critical of each other, and hardly any other occupation aside from household

duties. One can't be reading newspapers, novels, or even solid books, all day long. The minister and his wife, his sermons, his visits, his defects, are very visible and attractive topics. We even heard a burglary spoken of as a sort of God-send, and a fire as a healthy excitement. As much as possible must be made out of every thing. Everybody's habits, temper, trials, weaknesses, are known to everybody else. Every movement of every man, woman and child is noted. All the women know just how long Mrs. Smith's bonnet has lasted, and just how much she will give for her new one. And if Mr. Smith has a new overcoat, or a silk umbrella, they will ferret out the cause of it in the legacy which his wife's great uncle, away off in Missouri, lately left her.

Now, with this change in the whole business of the town, where thinking and talking have taken the place of doing and being, — and the tongue goes, and the brains, if the stages and teams don't, — what are the prospects of unity, peace, and stability in religious societies? Let us look a little at this. There have been *ten* settled ministers (a few of them engaged by the year), and a countless numbers of *supplies* in the intervals between the settlements, in the Unitarian parish here! The Orthodox parish has been more stable (having all the while harder work to sustain itself, and really comparatively flourishing upon its difficulties). It has had, perhaps, five ministers meanwhile. The Methodist is, by nature, fluctuating in its pastorates. The Episcopal society, two in three years. In this whole period, only one ministry has lasted seven years. With that exception, the parish has always been divided and uncomfortable. If any thing could satisfy it, surely it must have been satisfied long ago! For in its long procession of settled ministers (enough to cover two centuries in the good old times), I would engage to pick

out as able and as good men as the ministry of New England can furnish; and samples of Old School and New School, or conservative and radical, of prosaic and poetical, of pulpit orators and of parish ministers! But what mortal man, living on seven hundred or eight hundred dollars a year in these times, can, for fifty-two Sundays, or three hundred and sixty-five days in the year, expect to satisfy and unite a body of people, who have nothing else to do but pick him in pieces, — his sermon, his visits, his wife, his children, his exchanges! If they were *busy*, he might now and then escape observation. If they were making money, they wouldn't grudge his small salary. If they were pleased with each other, or contented with themselves, they might reflect a little of their complacency on him and his doings. If Mrs. Jones and Mrs. Smith could by any possibility like *each other*, they might like the same minister. If Mr. Roe and Mr. Doe were not such deadly rivals in town meeting, they might possibly think equally well of their excellent parson, who never meddles with politics. But now all the little strifes and jealousies in town meet like hungry dogs about the only bone, and snarl and bite at that piece of public or parish property, — the minister. And what now divides the parish, and keeps it divided, so that a minister might as well sit down upon the hub of an express-wagon with the hope of a day's rest, as settle in this restless place, is just what originally divided the parish into Orthodox and Unitarian, Methodist and Episcopalian. They divided originally upon personalities, — divided as long as they could manage to support these independent movements, and then stopped dividing in form, but did not stop dividing in spirit. Whereas they paid five hundred dollars, thirty years ago, to the minister of a united town, they pay now from two thousand to two thousand five hundred (with no more

means, and with not a tenth part the business and prosperity) to four ministers of four struggling and never-satisfied congregations.

(To be concluded.)

CIRCULATION OF OUR LITERATURE.

A few weeks ago the following circular was sent to all our ministers: —

MY DEAR SIR, — The Executive Committee invite your interest in the following attempts to circulate the literature of our denomination: —

I. They have caused to be printed a new edition of thirty of our most approved doctrinal Tracts, which they offer for gratuitous distribution. They will send to you as many of these as you can circulate in such a way as to aid the cause of Liberal Christianity. In applying for them, please designate the number of kinds, and the number of copies of each kind, that you can profitably use.

II. They also offer the select volume of Channing's Writings (12mo, 480 pp.), with the following liberal proposal: They fix the price per copy at the very low sum of sixty cents; and of this amount they will allow twenty cents on each copy to the person who sells them.

In order to avoid the complication of accounts, it is requested that the orders for books may be accompanied with the money in payment. Orders thus received will be immediately filled, and books sent free of cost. A sample copy will be sent, if desired, free of expense.

III. They urge a vigorous effort to secure a more extensive spread of the "Monthly Journal." This is the only published organ of the Association. It will contain a full account of the action of the Executive Committee, and of all the operations connected with our denomination; and information respecting

whatever may be most interesting to us as a religious body. They believe that it will help to a more cordial interest in the work to which the Association is pledged. The plan, as stated at the beginning of the year, will be to furnish as many copies, to any society contributing to the funds of the Association, as they may desire; it being, of course, understood that no more shall be asked for than can be wisely distributed. A few copies will be supplied for distribution outside your own parish, if you wish. The regular subscription price is one dollar a year.

The Committee earnestly bespeak your co-operation in all the ways thus suggested of extending the knowledge of our faith.

In case your own engagements forbid, can you not find in your parish some person willing to undertake the work which these requests involve?

We take the liberty to print the following letter which has been received from one brother, in answer to this appeal: —

HOULTON, Me., July 19, 1865.

Rev. Mr. LOWE.

DEAR SIR, — I have canvassed a day and a half for the select volume of Channing, and the result is, that one hundred copies have been subscribed for by fifty-two persons. I thought it best to put the work down to cost, — forty cents. Some of my men paid for five, and others for ten, copies, expressing the wish that I would distribute them. I do not see, however, where I can put so many copies to the best advantage within the limits of Houlton; so, after consulting with one or two friends, I have decided to order seventy-five copies (thirty dollars' worth) of Channing, eighteen of Bulfinch's "Communion Thoughts," — provided you can furnish copies of the new edition at fifty cents, or less, per copy, — and the balance of the forty dollars which I send, in Eliot's or Peabody's Doctrinal Lectures. I wish to administer the Lord's Supper soon, and I think that the "Communion Thoughts" will have an influence, if presented to seriously disposed persons.

Very truly yours, GEORGE F. PIPER.

This is precisely what we desired, and what we hope will be the result in very many of our parishes. The volume of Channing was selected as a convenient volume with which to make the beginning; but our purpose has reference, not to the circulation of one or two books alone, but of all such works as Dewey and Walker and Clarke and Hedge, and the very many besides, within our own denomination, who have enriched the religious literature of the world.

We have not yet sufficiently realized to what an extent the printed word is to be our reliance in extending the principles and influence of our faith. Other denominations have found out its importance, and acted on it long ago. The Methodists have always relied upon it largely for the propagation of their doctrines; and the spread of their Church shows how efficient an instrumentality it has been. It is stated in the "North American Review" for April, 1865, that "they support, at the present time, two publishing houses and five depositories, giving employment to twelve editors and five hundred clerks and operatives, and distributing nearly thirty thousand different publications, including fourteen periodicals with a monthly circulation, in the aggregate, of more than one million copies."

The Congregationalists (Orthodox) have voted one hundred thousand dollars for establishing a publishing house in Boston.

It is time for us to be in earnest in this matter. The importance of it is the greater in view of the great lack of ministers. Men to speak the word cannot be found in sufficient numbers to meet the demand; but these books, containing the best thought of our best men, can go forth to preach in every house. There is nothing which is needed more, in order to spread liberal ideas, than to circulate these publications; and no more efficient way of doing

it than by the co-operation of our ministers, or persons in our congregations who will interest themselves in this appeal.

Many ministers fancy that their own people are acquainted with these writings, and that the West is the place for all missionary work. We beg such persons to look about, as a writer in the "Register" suggested a few weeks ago, to see how many of our own religious books are on the shelves of their parishioners. The fact is, there are, we venture to say, as many persons within one hundred miles of the State House, who have never read a volume of Channing, as in any circle with similar radius that can be drawn in the United States.

Let us hope that the attempt on the part of the American Unitarian Association, may be seconded by all the friends of our cause; and that either the pastor or some other person in every society will undertake to do the work proposed, not only within their own parish, but in their whole neighborhood. We print on the cover of this Journal the list of our Publications; and also, with this number, a list of the Tracts referred to in our Circular. Any of the volumes on our list will be furnished on receipt of the price, with the same liberal percentage to the person selling them as is proposed in the case of the volume of Channing.

List of Tracts recently republished by the Association.

The Atonement. By E. H. Hall.
False Witnesses answered. By J. F. Clarke.
Remarks on Creeds. By W. E. Channing, D.D.
Fidelity in Duty our Test of the Christian Character. By A. P. Peabody.
Unitarianism Vindicated, &c. By James Walker, D.D.
Uses of the Communion. By O. Dewey, D.D.

Trinitarian Admissions. By F. W. Holland.
On the Unitarian Belief. By O. Dewey, D.D.
Erroneous Views of Death. By O. Dewey, D.D.
The Future Life. By W. E. Channing, D.D.
A Young Man's Account of his Conversion from Calvinism. By Sylvester Judd.
History of the Doctrine of the Atonement. By. J. F. Clarke.
The Faith once delivered to the Saints. By ———.
The Law of the Spiritual Life. By James Walker, D.D.
Natural and Revealed Religion. By O. Dewey, D.D.
Righteousness the True Basis of the Unitarian Denomination. By Ezra S. Gannett.
Foundations of Faith. By James Walker, D.D.
Practical Goodness the True Religion. By. F. H. Hedge.
The Apostle Paul a Unitarian. By Caleb Stetson.
To the Law and the Testimony. By James Walker, D.D.
Unitarianism not a Negative System. By Ezra S. Gannett, D.D.
Belief and Unbelief. By O. Dewey, D.D.
Come and See. By William B. O. Peabody.
Testimony of Scripture against the Trinity. By Henry Ware, Jr.
Distinguishing Opinions of Unitarians. By W. E. Channing, D.D.

LIFE OF HORACE MANN.

THE Commonwealth of Massachusetts has shown its appreciation of the public service of Mr. Mann, by erecting his statue, and placing it by the side of that of her most favored son. The "Memoir" which has recently been published shows by what generous sacrifice, what ardent devotion and steadfast fidelity, this service was rendered.

The "Memoir" is admirably prepared, with a pleasant mingling of narrative and discriminating analysis, with extracts from his own letters and diary; and the publishers have given it a most attractive form. We commend it as worthy to be very widely circulated as one of the most agreeable and valuable of biographies.

But to the readers of this journal it has a peculiar interest, as being an illustration in actual experience of the power of the principles of Liberal Christianity. No one can read the book before us without being struck with the fact, that these liberal views of religion constituted the most powerful influence by which his life was guided. His earliest recollections were connected with gloomy struggles against the teachings of Calvinism, which he heard as a boy from the lips of Dr. Emmons; and his childish heart, revolting at the picture of eternal misery which the preacher portrayed, as he told of "the bottomless and seething lake, filled with torments, and the wailing and agony of its victims," constructed, as he says, "the theory of Christian ethics and doctrine respecting virtue and vice, rewards and penalties, time and eternity, God and his providence, which, with such modifications as advancing age and a wider vision must impart," he retained till he died.

He came, as a young man, into hearty sympathy with Dr. Channing and Father Taylor, out of which grew the generous humanity and fervent piety and wide liberality which marked his character. The strongest element in him was his love of man. He used to refer with satisfaction to the "anxiously repeated injunction of Jesus, 'If thou lovest me, feed my sheep.'" And, after a season of intense sorrow, he writes, "During all that time, I felt not a moment's remorse because I had not loved God more. I felt, indeed, that it was a great and irreparable misfortune, that I had not been taught the existence of a God worthy of being loved; but all the regrets were, that *I had not acted differently towards mankind.*"

In this, and kindred points of belief, was the key to his whole life; for doctrine was with him not a thing of the intellect alone, but something out of which character grew.

And the record is one of such self-forgetful toil, such entire consecration to what he deemed the highest work for man, that we may refer to it as one of the ripe fruits of a liberal faith.

As we look, after reading the book, upon the statue of Mr. Mann, in the State-house grounds, it seems to us to be speaking ever the last words he uttered in public, and which seem to embody the spirit of his life, "Be ashamed to die, until you have won some victory for humanity."

REV. SAMUEL ABBOT SMITH.

This lamented pastor and brother died in the service of the Unitarian Association, from disease contracted during a temporary mission in Norfolk, Va. This circumstance would of itself constitute a peculiar claim to a mention in this journal. But, apart from this, it has seldom been our duty to record the death of one in whose departure our ministry has sustained a greater loss.

The beautiful tributes by Dr. Hill and Dr. Stebbins, which have been published, give a truthful and by no means too exalted a picture of his character.

The transparent simplicity to which they refer was his most marked characteristic; but few ever exemplified so well how *simplicity* is *strength*. Not only did unfairness and impurity shrink back at his presence rebuked, but he had — that which is promised to the pure in heart — a clearness of perception, which is the highest wisdom, and which gave to his simple utterances more power than eloquent speech.

We count him among the most useful, as well as among the most saintly, of all our ministers.

To be sure, he was not conspicuous among the brethren, and rarely took part in the general activities of our body. But this was chiefly owing to the fact that all his energies were devoted to his own parish. As a pastor, he had few equals. Dr. Stebbins, relates how touchingly even the last act of his life, by which he took himself, as it proved for ever, from his people, was mainly prompted by the desire to make himself better fitted, by his enlarged experience, for his pastoral work.

This devotion to his parish was beautifully tender and constant; and the reality of it was so apparent to all who knew him, that they will read with peculiar feeling the words of the last sermon he ever preached to his congregation, just before leaving for his missionary tour: "I have long felt that my relation to you had changed from one of merely official duty to a relation of personal friendship. While, in one respect, this makes my work the easier, as a labor of love, in another, with every added year, it becomes more wearing. Perhaps in other scenes I may meet with much of suffering and distress, and I shall sympathize with it; but it will not come *home* to me, as do the troubles and sorrows and bereavements which you and I bear together here. I begin to feel that it is a good deal of a sacrifice, to leave you even for two months."

We record these words with the more interest because, speaking as they do what was his prevailing sentiment, we desire to draw attention to what we deem a prominent lesson which his life has taught; viz., the happiness of the profession of Christian ministry to one who faithfully performs its duties, and is suited to its work. It may be that his parish were peculiarly kind to him; but we think his nature would have drawn kindness from any parish to which he might have ministered: while we have conversed with him enough to know that his great happiness was not

sent in our discussions of doctrine the position of the Orthodox of the present day, and make them accountable for beliefs which they have outgrown. We find nothing more repugnant upon this subject, even in the writings of Jonathan Edwards, than this deliberate avowal of a Congregational Council, that it is enough to constitute a man unfit for a Christian minister, if he harbors even a doubt respecting a doctrine, the literal horrors of which, if true, neither Edwards nor any other man ever pictured with half the awfulness it really possesses.

It makes us sad to think of that Council trying to force an honest man, under the penalty of losing his right to be settled as pastor, to declare that he had no doubts about the truth of a doctrine, which (as a writer in the "Gospel Banner" declares) "if they themselves believed as they believe other things, *without doubting*, would drive them to insanity."

"THE CHURCH OF THE FUTURE, AS INDICATED BY THE TENDENCIES OF MODERN THOUGHT AND FEELING."

A SERMON BY JAMES CRANBROOK, EDINBURGH.

MR. CRANBROOK was formerly a clergyman of the Independent Orthodox Church in England. Several years ago he left that body, and joined the Unitarians. He only remained with them a year or two, however, and then sought admission into his own fold again. The Unitarians of England seem to fear that their own illiberality may have driven him from them. However that may be, he has here published, from the ranks of Orthodoxy, an able, liberal sermon, strong with the power of earnest thought

and with the calmness of assured conviction, in reading which we, at the same time, wonder how he can be tolerated in his own denomination, and regret that he did not find a resting-place in our own.

We think the sermon well worthy of publication in this country. The following extract indicates the tone which pervades the whole discourse, and it is interesting as bearing upon one of the questions now prominently agitated in the theological world:—

"Hence then, it seems to me, one of the first acts of the Church of the future will be to tear into a thousand pieces all the worthless paper upon which our creeds have been stereotyped, and scatter them to the winds. For these creeds, however true they may be, sin against the freedom of thought required by the growing intelligence of the age, in both the forms I have glanced at. First, they come with their authority, and dictate the direction which a man's thoughts shall take; and, second, they require him to express his beliefs, when he has brought his soul to rest in them, precisely in a set and invariable form of words. Now, no one can do that without becoming untrue in the form of his words. And words are not things to be played and sported with as we list: they are sacred things, to be treated with reverence and loyalty. . . . Christian affections and Christian virtues are found associated with all creeds; and therefore Christian people, having only one test given them by which to try each other ("by their fruits shall ye know them"), begin to widen greatly the boundaries of the Church. Hence, in the Church of the future, the destruction of all sectarianism seems to me to be inevitable. Whatever differences Christian men may have, they will know that their agreements are greater, and that, whilst the former for the most part affect only what is passing and temporary, the latter are connected with the essential and eternal."

ANTIOCH COLLEGE.

Our community has seldom been greeted with a more welcome announcement than that which has been made just as we are going to press, that Gov. Andrew has been chosen to the presidency of Antioch College, and has given the Trustees strong reason to believe in the probability of his acceptance, and of his entrance on the duties of that office immediately on the expiration of his gubernatorial term.

To say that this announcement has given universal satisfaction would very faintly express the enthusiastic rejoicing of all friends of the cause of education, and of the spread of liberal ideas. The interests of Antioch College have been made familiar to our people, and the vast importance of such an institution is universally acknowledged; and we think we do not mistake when we say, that whatever has been manifested of hesitancy or indifference in regard to it has been owing only to want of confidence in the probable satisfactory establishment of the institution. Twice the public have had their hopes raised by the appointment of men to the presidency, under whom they felt confident that the best interests of the College would be secured; and the too speedy termination of the career of both these presidents, together with the series of difficulties and disappointments attending the affairs of the College, occasioned not unnaturally a feeling of discouragement and consequent coolness. The recent raising of one hundred thousand dollars, in order to secure it to liberal ideas, has not disproved the existence of such coolness; for this sum inadequately meets the demands of the institution, and is far from measuring the appreciation of its impor-

tance on the part of our community. We have reason to believe, that many have withheld their contributions, because they were not sure that the College would be so governed and instructed, that their benefactions would be of the fullest benefit. Now, at last, the prospect for its satisfactory government and instruction is beyond the anticipation of its most hopeful friends. We fancy, that, with Gov. Andrew for president, it will not be difficult to gather a corps of professors who will rank among the best in the land. And we shall be greatly surprised if this does not also make easy the collection of such amount of money as the complete success of the College requires.

We understand, that it is proposed by Gov. Andrew to make his acceptance conditional on the raising of one hundred and fifty thousand dollars in addition to what has been already subscribed; and we hope that some such condition will be adhered to. It will be strange if liberal men are not found, who will be ready by the same benefactions at once to secure success to a magnificent project of national importance, and also to show their appreciation of a valued public servant, when he retires from duties in which he has brought such credit upon the Commonwealth, — one in whose honor, we venture to say, a grateful public would contribute more to raise a monument if he were to die, than they are now asked to give to enable him to undertake a work to which he is willing to consecrate the best energies of his life.

We trust it will not be from any failure on the part of the friends of the cause, if the announcement in the papers is not fulfilled.

BOOKS RECEIVED

Since our last Notice.

[All publications received will be promptly acknowledged, and such as are deemed suitable will be noticed in the Journal.]

Life of Horace Mann. By his Wife. Boston: Walker, Fuller, & Co. 12mo. pp. 602. [Reviewed in the present number.]

Reason in Religion. By FREDERIC HENRY HEDGE. Boston: Walker, Fuller, & Co., 245, Washington Street. 1865.

This volume would have been noticed sooner had it been a poorer book; but to write about it, one must read it, and read it through. You do not know what is coming, for there are no commonplaces in it. All is original, solid, compact, lucid. It is a book which marks the end of one period, and the beginning of another. It differs wholly from the theology of the Unitarian writings by Ware, Greenwood, and their contemporaries. On the other hand, it differs from the theology of Theodore Parker, Newman, and the like. It is a ship which sails alone over the ocean of thought, belonging neither to the national fleet of Orthodox Unitarianism nor to the squadron of Radicals. Dr. Hedge first states that the understanding — the organ of science — is not the organ of religion. Religious truth is perceived by the moral nature, and being determines seeing. Nature and spirit are not opposed to each other; but the natural man is the spiritual man as yet undeveloped by spiritual influence. These two propositions are posited as the Introduction in the First Book: it is declared that God cannot be known by the understanding,[1] but is revealed to the moral sense;[2] is everywhere present as Providence in all events;[3] communes with man, in reply to prayer;[4] is affected and constrained by every genuine supplication;[5] allows evil, as a necessary means of growth;[6] has not created sin, as any thing positive, but permits it as a negation of good, to be conquered by his spirit;[7] and of death as also a birth[8] into a new life, which we forebode, but do not comprehend[9]. A chapter on law as the limitation, but also condition, of liberty,[10]

1 "The Retreating God."
2 "The Advancing God."
3 "The Regent God."
4 "The Answering God."
5 "The Exorable God."
6 "The old Enigma."
7 "The old Discord."
8 "The old Fear."
9 "The old Hope."
10 "Freedom in Bonds."

finishes the first part, which has treated of what can be known of religion through reason.

The second part of the work advances from rational religion to rational Christianity. It differs from the old Unitarianism in its methods and results. In its methods, since it establishes the authority of Christianity, not on miracles, but on insight; in its results, since it does not ultimate in supernatural rationalism, but in rational supernaturalism. In this also it differs in result, though not in method, from the radical school of Unitarians, represented by Theodore Parker, O. B. Frothingham, &c., who land us in rational naturalism. Dr. Hedge introduces this part of the subject by a chapter on "Reason and Faith." In this he defends rationalism, implying thereby reason as being the highest authority in matters of religion. There is no infallible authority outside the soul, whether Church or Bible. Reason does not discover truth, but verifies it, and keeps it pure. So it serves faith.

The first chapter of the second part discusses the history of opinions concerning the person of Christ, and admits as true the essence of the conclusions of the great Orthodox synods, declaring a perfect union of God and man in Christ. He considers the popular theology as opposed to these decisions, and monophysite, because not recognizing the perfect humanity of Christ. The next chapter is on the limitation of Christ's personality by reason; and interprets Paul as teaching, that a time is to come in the Church, in which Christ shall deliver up the kingdom of God, and cease to be the personal mediator in the Church. Concerning miracles, Dr. Hedge agrees with those who consider them as valueless as logical proofs of Christianity, and who deny them to be violations of natural law; but he admits their reality as historical facts. Concerning the Holy Spirit, the chapter opens with some pregnant remarks defining this influence, and then proceeds with more personal applications. The chapter on "The Spirit in the Letter" is a vindication of the use and need of the letter against those who consider it an evil only. The chapter on "Saving Faith" declares that salvation by faith is eminently a Christian doctrine, and that it means we are saved by what we are, not by what we do; and also, that, if we *believe* we are saved, we *are* saved. The chapter on "Atonement without Expiation" is a very important theological discussion, in which the point of error in modern Orthodoxy is strikingly marked. Atonement by grace is the Christian doctrine: Atonement by expiation is the Pagan doctrine, continued in Christianity. The next chapter is on "Predestination;" and the ninth, on the "Christian Doctrine of Immortality." The last truly asserts, that the doctrine of Christianity is not of universal human immortality, but of spiritual ascent through

resurrection. Resurrection is a higher spiritual life. The next chapter, on "Penal Theology," declares that neither the Universalist nor Partialist theories of the future life are demonstrable. Dr. Hedge goes so far here, as in previous instances, as to seem to defend the possibility of eternal punishment; and this is the weakest part of his book, though the most elaborate. The result of the "critique" is, that a *few* souls are probably eternally lost. This is not everlasting suffering, but the death of consciousness, annihilation of the moral nature.

But why "a few"? Has God so made the soul that he can succeed in saving *almost all*, and yet fail of saving all? This argues greater impotence of purpose than if only half were saved, or only a minority. The pity also for the lost is intensified if this fate falls on a few: it makes it harder for them. But the chief argument for universal salvation, Dr. Hedge does not once refer to. This is to be found in the essence of the gospel, and notably in the parable of the Prodigal Son. The essence of the gospel is, that the worse a man is, the more pity is felt for him by God and the angels. As long as *one* soul remains outside of heaven, there is no satisfaction for any who are within. If they *could* be happy in heaven, with any lost, it would not be heavenly happiness, but selfish happiness, and heaven would cease to be heaven.

The chapter on the "Two Types" in the Church; viz., Jewish and Grecian, is an admirably drawn delineation of the orthodox and progressive elements in Christianity.

After concluding this book, we find ourselves unable adequately to express our sense of its value as a contribution to theology. No such work has appeared for a long period. We should consider the Unitarian Association doing a good thing to put a copy of this work into every College Library, Theological School, and Public Library in the country. J. F. C.

PAMPHLETS.

Spiritualism as It is. By WILLIAM BAILEY POTTER, M.D. New York.

Eulogy on Abraham Lincoln, before the City Government of Manchester, N.H. By Hon. DANIEL CLARK.

Demorest's Illustrated Monthly. July, 1865.

Sermon suggested by the Assassination of Abraham Lincoln. By AUGUSTUS WOODBURY. *Sketch of the Character of Abraham Lincoln.* Discourse by AUGUSTUS WOODBURY. Providence: Sidney S. Rider and Brother.

The Herald of Health. Edited by RUSSELL T. TRALL, M.D. New York: Miller, Wood & Co.

American Catholicity. A Sermon preached before the Church Union of the Diocese of Massachusetts, in Trinity Church, Boston, Tuesday, May 16, 1865, by Rev. William R. Huntington, Rector of All Saints Church, Worcester; together with the Constitution, Plan of Operation, and Organization of the Church Union. Boston: Printed for the Church Union. pp. 28.

The Radical Creed. A Discourse at the Installation of Rev. David A. Wasson as Minister of the Twenty-eighth Congregational Society of Boston, May 7, 1865, delivered by the Pastor elect; with an Appendix, containing the Installation Services. Published by request of the Society. Boston: Walker, Fuller, & Co.

Be Thyself. A Discourse by William Denton. Walker, Fuller, & Co.

Address at the Funeral of Rev. Samuel Abbot Smith, late Pastor of the First Congregational Church, West Cambridge, by Rev. Thomas Hill, D.D.; with the Discourse by Rev. Rufus P. Stebbins, D.D., on the Sunday following; and a Sermon, delivered by Rev. Mr. Smith, March 26, 1865, previous to his departure for Norfolk, Va. Boston: Walker, Fuller, & Co.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 10, 1865. — Present, Messrs. Palfrey, Kidder, Smith, Hedge, Clarke, Hinckley, Ware, L. J. Livermore, Hepworth, Sawyer, Shattuck, Denny, Fox, and Lowe.

The Committee on the New-England States presented their report; and, in accordance with its recommendations, it was *voted* to appropriate to the society in East Marshfield, Mass., seventy-five dollars; to the society in Rowe, Mass., one hundred dollars; and to the society in Fitzwilliam, N.H., two

hundred dollars; also, to the society at North Cambridge, Mass., two hundred and fifty dollars, to aid in rebuilding their church, security, satisfactory to the Finance Committee, to be given, that the money shall be refunded if the church ever becomes the property of any but a Unitarian society.

It was also recommended that one hundred dollars be appropriated to the society in Brunswick, Me., but this application it was *voted* to refer back to the Committee for further consideration.

The report stated that Rev. Augustus Woodbury had offered to do some missionary preaching at Pawtucket, R.I., and recommended that the offer be accepted; and it was then *voted*, that the Committee be authorized to employ Mr. Woodbury, and to draw from the treasury the funds needed for that purpose.

The report asked that permission be given to the Committee to arrange with various clergymen, for missionary work in New England during the summer months; and it was *voted*, that they be authorized to expend a sum not exceeding five hundred dollars for that purpose.

The Committee on the Western States presented a report, and, in accordance with its recommendations, the following appropriations were *voted:* One hundred dollars to Rev. H. P. Cutting, as compensation for missionary work done at St. Paul, Minn.; one hundred and twenty-five dollars to Rev. William C. Tenney, for preaching three months at Lawrence, Kan., an equal sum to be appropriated by the Western Conference; two hundred dollars to the society in Winona, Minn.; and four hundred and fifty dollars to the society in Janesville, Wis., in the two latter cases the money to be used in sustaining preaching for a year.

It was further *voted*, as recommended in the report, that the Committee be authorized to employ Rev. J. G. Forman, as a missionary at the West, Mr. Forman to labor under the direction of Rev. Dr. Eliot.

And it was also *voted*, that the Committee be authorized to employ Rev. Sylvan S. Hunting, for six months, as a missionary at Jackson, and other places in Michigan.

The Committee on Publications reported, that they had decided it expedient to publish the tract referred to them at the last meeting, "A Call to the Ministry of the Liberal Church;" also, that they had found it necessary, in order to supply the demand, to issue a new edition of twenty thousand copies of "Mustered Out."

In compliance with the suggestion of this Committee, it was *voted*, that they be authorized to draw from the treasury, to pay for articles for the "Monthly Journal," during the year, a sum not exceeding three hundred dollars; and that they be authorized to distribute the "Monthly Journal" wherever they deem it best.

And it was also *voted*, that the publications of the Association be presented to the Town Library in Peterborough, N.H., in compliance with the request received.

The Committee on the Middle and Southern States reported in favor of an appropriation to the society in Trenton, N.Y., of one hundred dollars; and the report was adopted.

The Special Committee on the By-laws being called upon for their report, presented the following code, which was adopted, article by article; article IV., however, having been adopted at the last meeting:—

ART. I. — Stated meetings of the Board shall be held on the Monday following the second Sunday in each month, at three o'clock in the afternoon.

ART. II. — Special meetings may be called by the Secretary, at any time, at the request of the President, or of any three members of the Board.

ART. III. — Six members shall constitute a quorum for the transaction of business.

[Article IV. can be found in the last number of this Journal, on page 369.]

ART. V. — All matters brought before the Board shall be referred to the appropriate Committee without debate.

ART. VI. — The Assistant Secretary shall keep a list of all matters referred to any Committee, with the date of reference; and all matters on which no report has been made shall be announced at each stated meeting of the Board.

ART. VII. — All reports shall be made in writing; and no obligation for the payment of money shall be entered into by any Committee, except by virtue of a specific authority granted by the Board.

ART. VIII. — The Treasurer shall present, at each stated meeting of the Board, an account, in detail, of the receipts and expenditures for the preceding month.

ART. IX. — The order of business, at the stated meetings of the Board, shall be as follows: —

1st, Reading of the Record of the last meeting.

2d, Treasurer's Statement.

3d, Reports from the Standing Committees.

4th, Reports from Special Committees.

5th, Communications from the Secretary.

6th, Special Assignments.

7th, Any other business which may properly come before the Board.

ART. X. — Every religious society applying for pecuniary assistance shall be required to give satisfactory answers to the inquiries adopted by this Board, copies of which may be obtained on application to the Assistant Secretary.

ART. XI. — Every Agent sent out under the authority of the Board shall be furnished with a letter of instructions signed by the Secretary, and approved by two members of the Committee within whose field of operations he is to labor. He shall furnish a written report of his doings as often as once a month.

ART. XII. — The Secretary shall be the executive officer of the Association, and have a general superintendence of all its operations. Beside the duties prescribed in Article V. of the By-laws of the Association, he shall edit the "Monthly Journal," under the direction of the Committee on Publications; preach, or address the public, in behalf of the Association whenever its interests seem to require him to do so; and, from time to time, visit different parts of the country, in order to become acquainted with the opportunities for liberal Christian effort, and to give sympathy and help to the scattered bodies of Unitarians.

ART. XIII. — The Assistant Secretary shall attend to the

office business of the Association; conduct that part of the correspondence which relates to its ordinary business; assist the Treasurer in the receipt and payment of money; keep the books and accounts, under the direction of the Treasurer; and, in general, perform such other duties as may be prescribed by the Executive Committee.

The Finance Committee reported that they had given a great deal of attention to the subject referred to them some time since, of procuring new accommodations for the Association, but had, as yet, nothing definite to recommend. It was a subject of so much importance, that they did not care to consider it further until they had more fully the views of the Board; and they therefore brought it up now with the hope that it would be discussed, together with that other subject so intimately connected with it, — the relations of the Association with Walker, Fuller, & Co.

By request of the Committee, the Assistant Secretary then read a letter received by them, some time since, from Walker, Fuller, & Co.

After considerable discussion, it was *voted* that the Finance Committee have full power to procure accommodations suitable for the meetings of the Executive Committee, and for the other business of the Association.

The Secretary presented a communication from the South-of-England Unitarian Association, addressed to the American Unitarian Association, and expressing hearty sympathy with them in the recent great national calamity.

It was *voted*, that the Secretary be requested to prepare and transmit a suitable answer, and to cause the communication to be printed in the "Monthly Journal," * "Christian Register," and "Christian Inquirer."

The Secretary stated, that the Council of the National Unitarian Conference were desirous to meet with the Board for consultation; and it was then *voted*, that, when the Board adjourn, they adjourn to Monday, July 17, at three o'clock, P.M., to meet the Council.

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* See page 419.

On motion of Mr. Hepworth, it was *voted*, that the application of the society in Milford for aid be referred to the Committee on the New-England States.

It was *voted*, that the Treasurer be authorized to pay to the Trustees of Antioch College one thousand nine hundred and thirty dollars, contributed for that purpose by the society in Portsmouth, N.H.

Some remarks followed from several members of the Board, on the disadvantages of having societies thus designate objects to which their contributions shall be devoted; and it was then voted, that the Finance Committee be requested to prepare a rule of the Board for such cases.

The Secretary presented a letter from Rev. George W. Hosmer, D.D., of Buffalo, N.Y., asking to have a portion of the recent contribution of his society given to the Western Conference; and it was *voted* to refer the subject to the Committee on the Middle and Southern States.

Adjourned to Monday, July 17, at three o'clock, P.M.

July 17, 1865. — Present, Messrs. Smith, Stebbins, Hedge, Clarke, Hinckley, L. J. Livermore, Denny, Fox, and Lowe.

In the absence of the President, Rev. Dr. Hedge was chosen to preside.

The Committee on the New-England States reported in favor of granting the request for aid of Rev. Dr. Wheeler, of Brunswick, Me., by supplying his pulpit eight Sundays during the year; the intention being to send to Brunswick, for that number of Sundays, some one of our ablest preachers, with special reference to the opportunity presented by a university town, and to employ Dr. Wheeler for missionary work in Maine.

It was then *voted* to adopt the report.

The Finance Committee reported, that it was expedient to grant the request of Rev. Dr. Hosmer, referred to them at the last meeting; and it was therefore *voted*, that the Treasurer be authorized to pay to the Western Conference three hundred and fifty dollars from the recent contribution of the society in Buffalo, N.Y.

The Committee on Publications presented a report, and, in accordance with its recommendations, it was *voted* to print an edition of a tract by Rev. Edward J. Young, entitled, "A Statement of Faith;" having it in such a form, with the author's name appended, that it shall not go out as a creed adopted by the Association.

It was further *voted* to send to Rev. Fred. Huidekoper, of Meadville, Penn., in accordance with his request, such books, mentioned in a list proposed by him, as are in our possession, the books to be distributed at his discretion.

The Middle and Southern States Committee presented a report, and, in accordance with its recommendation, the following votes were adopted:—

Voted, To appropriate one hundred dollars to the society in Otselic, N.Y., towards the payment of the salary of Rev. D. V. Bowen, with the understanding that he shall remain during the year pastor of that parish.

Voted, That it is inexpedient to grant the request for aid received from Rev. L. A. Sawyer, of Utica, N.Y.

The Committee on the Western States reported that they had authorized Rev. A. G. Hibbard, of Detroit, Mich., to go out as the missionary of the Association during his summer vacation; and it was *voted* to approve of this action of the Committee.

They also reported concerning an arrangement proposed by them to Rev. Carlton A. Staples, of Milwaukee, Wis., whereby he should give several Sundays to missionary work; and it was *voted* to pay for the supply of his pulpit for eight Sundays, to pay the travelling expenses, to Milwaukee and back, of the minister engaged, and Mr. Staples's own travelling expenses.

On the recommendation of this Committee, it was also *voted* that it is not expedient to grant the application for aid to an academy in Janesville, Wis., as proposed by Mr. Staples.

The time having passed at which the Board had agreed to meet the Council of the National Unitarian Conference, and, through a mistake in notifying them, only one member making

nis appearance, it was *voted* to adjourn, with the understanding that another meeting could be called if the Secretary should be able to agree upon a time with the Council.

July 19, 1865. — This meeting was called by the Secretary at the request of three members of the Board, to afford the Council of the National Unitarian Conference the opportunity for consultation with the Board which they desired.

There were present, of the Board, Messrs. Hedge, Hinckley, Livermore, Osgood, Fox, and Lowe, and of the Council, Messrs. Bellows, Hale, and Mayo.

In the absence of the President, Rev. Dr. Hedge was chosen to preside.

Mr. Hale, as Secretary of the Council, to introduce the subject on which they wished to consult the Board, then read the ollowing vote, adopted at a meeting of the Council: —

Voted, That we consider the best method of establishing our denominational press would be an appropriation by the American Unitarian Association of five thousand dollars this year to each of our two papers, and three thousand dollars next year.

After a full discussion of the subject suggested by this vote, it was *voted* to refer the whole question to the Committee on Publications, and to request the Secretary to explain to them the views which had been expressed at this meeting.

The Board then adjourned.

Aug. 14, 1865. — Present, Messrs. Palfrey, Stebbins, Osgood, Clarke, Staples, L. J. Livermore, Ware, Sawyer, Hinckley, Smith, and Lowe.

The Finance Committee reported, that the blank form of bond, proposed at the last meeting, to be used in case of loans to societies in aid of building churches, had been prepared by G. O. Shattuck, Esq., of this Board.

The Committee on Publications reported that, in view of applications from several societies, for hymn-books, it was inexpedient to print an edition of the one of which the Association

own the plates, but asked permission to purchase, whenever occasion required, such hymn-books as might be desired for sale or loan, or presentation to the churches.

As numerous applications had been received, requesting the gift of publications of the Association to libraries or to individuals, they ask that discretionary powers might be given them to answer such demands.

In answer to the application from Rev. John R. Beard, D.D., of England, they recommended that the Secretary be authorized to effect an exchange of publications with him to an amount not exceeding one hundred dollars, provided, on corresponding with him, satisfactory terms could be agreed upon.

This report was adopted.

Dr. Stebbins, on behalf of the Committee, presented a supplementary report, in which it was recommended, that the present connection of the Association with Walker, Fuller, & Co. be closed as soon as the terms of the contract and a final settlement would permit, and that the Committee on Publications have full power to arrange for the future publishing work of the Association.

This report further stated, that the Committee considered the request made by the several societies of the cities of New York and Brooklyn respecting an appropriation by the Association of three thousand dollars for support of the "Christian Inquirer," a religious paper published in the city of New York, under the auspices of the "Unitarian Association of the State of New York." They could not but feel that such an appropriation was somewhat aside from the purpose for which the funds of the Association are raised, and were therefore indisposed to make such an appropriation, discriminating as the Committee thought somewhat invidiously between the "Inquirer" and the "Christian Register" published in Boston.

Since, however, the societies within the limits of the Unitarian Association of the State of New York retained, for local purposes, none of the moneys raised, but paid them all over to the General Association, specifying at the time some of the pur-

poses to which three thousand dollars, and more, were to be applied, the Committee felt that the case was exceptional for this year. They said, "this year," because they did not think it well for money to be paid to the Association which was at once to be drawn out by the donor for a specific purpose which the Association might not approve, and therefore it might be well for some rule to be adopted by the Board on the subject. Under the circumstances, they recommended that three thousand dollars, as from the moneys contributed by the societies in New York and Brooklyn, be paid over by the Treasurer to the Executive Committee, or such officers of the "Unitarian Association of the State of New York" as are competent to receive it, to be used as they shall deem best for the promotion of "pure Christianity."

The recommendations embodied in both items of this report were adopted.

The Committee on the New-England States presented a report, in which they recommended that an appropriation of one hundred dollars be made to the society in Hampton Falls, N.H.; and two hundred dollars to the society in Milford, Mass., in addition to one hundred dollars, appropriated May 1, 1865.

The report stated, that, in view of the opportunity for missionary work in New England during this and the following month, the amount voted at the last meeting (five hundred dollars) was insufficient for the purpose, and ask an additional appropriation of five hundred dollars; also an appropriation of one hundred and fifty dollars to Rev. Geo. F. Piper, to be paid quarterly, for missionary work to be performed by him during the year in the places accessible from Houlton, Me.

The report further stated, that the Committee had engaged as missionaries to preach in various places in New Hampshire, designated by the New-Hampshire Conference, Rev. Drs. Farley, Osgood, Hill, Stearns, and Thompson, and Rev. Messrs. Putnam, Hepworth, Lincoln, Ames, and Torricelli. They had authorized Rev. A. P. Putnam to engage preachers for five Sundays in Danvers, Mass., where there was a prospect of forming a new society; had sent Rev. F. W. Holland to preach, and report

the prospects of our cause, in Blackstone, Mass.; and had employed Rev. W. P. Tilden to preach during the month of August, in Thomaston, Me. Also, that Mr. Cole, late of the Theological School, had proffered his services in any work that the Association might offer, and had been requested to use his time in making arrangements for the distribution of reading matter among the seamen on our merchant vessels; and that Rev. John Savary had been efficiently at work circulating our tracts in the camp at Readville.

The Committee on the Southern and Middle States reported, that Rev. Calvin Stebbins had returned from Charleston by their advice, in order to escape the unhealthy season. His work was believed by the Committee to have been exceedingly valuable, and he would return as soon as the weather permitted.

A letter had been received from Alexandria, Va., stating that the missionary efforts of Mr. Bailey, as agent of the Association, had resulted in an earnest movement towards the formation of a liberal society, the following circular having been issued as the basis of the movement: —

THE BROAD AND LOYAL CHURCH.

The undersigned, accepting the Scripture doctrine, that God has made of one blood all the nations of mankind, thus sinking all distinctions of race, and desiring to associate with loyal and liberal men and women, whose religion consists in the uniform exemplification of a pure gospel faith, received in connection with unfeigned repentance of sins, and manifested in keeping, so far as is possible, by the help of God, what the apostle James calls the "Royal Law," — "Thou shalt love thy neighbor as thyself," thus aiming, for the glory of God, to do much good, and as little harm as possible, with no creed narrower than the Bible; asking only of each other, obedience to the precepts, and imitation of the example, of Jesus of Nazareth and his disciples, — invite our fellow-citizens of Alexandria to unite on this broad basis, and, if possible, to form a society whose members shall together worship God by reading and expounding his word, by prayer and praise, and interchange of experience, and by acts of brotherly and sisterly kindness to all mankind, and especially to the poor and unfortunate who need assistance, in the spirit of the pregnant inquiry, "How can we love God whom we have not seen, and hate our brother whom we have seen?" Let our motto be,

God, Country, Humanity, Mutual Aid, and Mutual Improvement, — Moral, Mental, Spiritual, and Material.

For the foregoing object we subscribe the annual sums opposite our names, to be paid in quarterly instalments to a committee of seven of our number, elected annually; provided the sum of twenty-four hundred dollars be subscribed before the first day of December next, our subscriptions to cease on six month's notice, or on our removal from this city, and to begin to run on the first day of December, 1865.

The letter stated, that the sum proposed would undoubtedly be secured before the time specified in the Circular, and that the Board were relied upon for a man to fill the place.

The report recommended the appropriation of one hundred and fifty dollars to Rev. Aaron Porter, in consideration of services as missionary during one year from the date of the appropriation in Sunbury and Williamsport, Penn., in connection with his work in Northumberland, the details of this service to be arranged by this Committee.

Earnest application has been made by Rev. William H. Channing for large assistance to be rendered to the society in Washington, D.C., of which it seemed proper that mention shall be made to the Board though the Committee had at present nothing to recommend in connection with it.

The report also recommended a loan of one thousand dollars for five years, without interest, to the society in Rochester, N.Y., in aid of erecting their church.

The report of the Committee on the Middle and Southern States was then adopted.

The rules were suspended for the purpose of considering the report of the Finance Committee in regard to the purchase of an estate for the use of the Association.

On hearing the report of the Committee it was *voted*, on motion of Mr. Ware, that the Committee on Finance have full power to purchase the estate in Chauncy Street mentioned by them, provided they shall find the title good; and that they are authorized to expend such a sum as they may deem necessary to fit it for the uses of the Association.

The Committee on the West reported as follows: They

recommended a loan of two thousand dollars to the society in Winona, Minn., for five years, without interest, the money not to be advanced until it was satisfactorily proved, that, with this sum, their church would be erected free from debt or other encumbrance.

Also the appropriation of two hundred dollars to Rev. N. M. Mann, for one year's service in Kenosha, Wis., and two hundred dollars to the society at St. Paul, Minn., for the year commencing whenever they shall secure a permanent minister.

They further recommended the appointment of Mr. Cole, late of the Theological School at Cambridge, as missionary for six months in the vicinity of Mt. Pleasant, Iowa. This report was adopted.

The Committee on Theological Education made a report respecting an application for aid from the Theological School in Meadville; and, after some discussion, it was *voted* that this be made the special subject for consultation at the next regular meeting.

The Secretary presented letters which had been received from the Provincial Assembly and the North Midland Presbyterian and Unitarian Associations of England.

It was *voted*, that these communications be placed upon file; that a copy of them be printed in our denominational papers; and that the Secretary be instructed to send a suitable reply to each of the communications. These Letters with the replies of the Secretary are as follows: —

LETTER FROM THE PROVINCIAL ASSEMBLY.

At the "Provincial Assembly," an annual meeting of the Presbyterian and Unitarian ministers and congregations of the counties of Lancaster and Chester, held at Bolton, on June 15, 1865, it was moved by the regular, Mr. Binns, seconded by Rev. Francis Bishop, and unanimously *Resolved*, That the members of the Provincial Assembly desire to express to their brethren in the United States their heartfelt sympathy in the recent bereavement of the American people through the assassination of President Lincoln, a man whose virtues were as eminent as his station was exalted; that they trust, that, though the leader in the great emancipation movement which has culminated in the freedom of four millions of human beings has been cruelly cut off by the hand of a murderer, the

perfecting of the work so well begun will not be left to any accident, but that it will be persevered in until the whole colored population be raised to a perfect equality with the white man, in the eye of the law, in the administration of justice, and in possession of every right appertaining to a freeman; that a copy of the foregoing resolutions, signed by the President and Secretary, be sent to the American Unitarian Association.

WILLIAM GASKELL, M.A., *President.*
JOHN WRIGHT, B.A., *Secretary.*

REPLY.

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
BOSTON, Aug. 15, 1865.

To Rev. WM. GASKELL, Pres., and JOHN J. WRIGHT, Secy.,
of the Provincial Assembly.

GENTLEMEN, — It gives me great pleasure, on behalf of the Executive Committee of the American Unitarian Association, to acknowledge your letter of June 15, which has just been officially received. It had reached us previously through the newspapers, and we have also read in the newspapers much that has been written on both sides in connection with this and similar letters from other associations respecting the past attitude of England towards us.

I allude to this only to say that, while such responses as you have noticed do, no doubt, report truly the feeling which has widely existed here, yet I am equally sure that I represent the general sentiment of our body, when I affirm that there is nothing of past disappointment that prevents us now from heartily welcoming the cordial fellowship you proffer.

Will it seem to you like American boasting, if I add, that we are the more ready to forget such feeling as I have alluded to, because we are so assured that our whole Unitarian body in America, both clergy and laity, have borne themselves so nobly during the late crisis in our national history, — with such Christian purpose, such generous patriotism, such unflinching fidelity to what they believed to be right, such true devotion also to the cause of universal liberty, to which you refer, even though it were in ways that you could not understand, — that history will be our advocate; and we have only to wait, sure that just so far as you and the world shall know this record more fully, you will love us better and respect us more?

But our very sensitiveness has taught you that we are not indifferent to your esteem; and you may be sure that we shall do all in our power to promote such entire harmony as should exist between those who are

one, not only in blood and language, but in the close bond of a common religious faith.

With great respect, I am very truly yours,

CHARLES LOWE,
Secy. A. U. A.

LETTER FROM THE NORTH-MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

At the annual meeting of the North-Midland Presbyterian and Unitarian Association, held at Derby, on July the 4th, one thousand eight hundred and sixty-five, it was *Moved* by the Rev. Francis Bishop, of Chesterfield, *Seconded* by William Hoffins, of Peasly Vale, Derbyshire, Esquire, and unanimously *Resolved*, That we, members of the North-Midland Presbyterian and Unitarian Association, joyfully recognizing and deeply feeling the special ties of kindred, faith, and tongue, which bind in close and friendly alliance the United Kingdom of Great Britain and Ireland and the United States of America, are constrained to give expression to our heartfelt sympathy with the American people in the great and agonizing national loss they were recently called to sustain by the death of their upright, distinguished, and noble-hearted President, Abraham Lincoln, and to record our utter detestation of the atrocious and savage crime by which that death was caused; that we, at the same time, present our warmest congratulations to our American brethren on the conclusion of the great conflict that for upwards of four years has torn their bleeding country, and as we mourned with them in their trials, so we would rejoice with them in their triumphs, and declare our thankfulness that the end of the struggle has been the destruction of slavery, and that the peace which has been established is thereby a peace founded on righteousness; that we further record our earnest desire and prayer, that the glorious work of emancipation may be carried on in its fitting and natural consummation, and that in the re-arrangement of the States, now happily freed from slavery, all relics of that barbaric institution may be carefully voted out, and the colored man raised to an equality with the white, in regard to all legal rights, and the privileges of citizenship; that a copy of these resolutions, signed by the Chairman and Secretary, be sent, with our cordial and respectful greetings, to the American Unitarian Association.

Signed, in behalf of the meeting, by WILLIAM OATES, Minister of the Friar-Gate Congregational, Derby, *Chairman.*

ALFRED W. WORTHINGTON, Minister of the Old Meeting, Mansfield,
Secretary of the Association.

REPLY.

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
BOSTON, Aug. 15, 1865.

To Rev. WM. OATES, Chairman, and Rev. ALFRED W. WORTHINGTON, Secy.,
of the North-Midland Presbyterian and Unitarian Association.

GENTLEMEN, — Your address of sympathy and greeting, moved on the Fourth of July (our own National Anniversary), has just been received; and I have the honor, in accordance with a vote of the Executive Committee of the American Unitarian Association, to thank you for your sympathy, and to reciprocate the friendly greeting which you so cordially extend.

We also "recognize joyfully, and feel deeply, the special ties of kindred, faith, and tongue," which should bind England and America "in close and friendly alliance;" and the very fact of a recent alienation of feeling, whatever the occasion of it may have been, only makes it the more fitting and imperative that those who are in any measure the custodians of public sentiment should exert themselves in every way to reconcile and bind together two nations, whose harmonious action may serve the cause of civilization with a power not to be measured, and whose antagonism would involve an evil the magnitude of which no language can express.

But we rejoice in your letter on denominational as well as national grounds. We have developed in our churches a new earnestness for the spread of our faith. The trials of the last few years have given us increased assurance of its value; and we shall be glad of some more intimate fellowship with our brethren abroad in the work of carrying forward the cause of Liberal Christianity. Some of our most valued ministers are in England now: we wish yours would visit us here. I shall count it one of the pleasantest features of my own position, if I can in any way help to promote such union and co-operation between these portions of the same household of faith, as shall give increased efficiency to our denominational work.

With sentiments of Christian brotherhood and of respect,

CHARLES LOWE,
Secy. A. U. A.

INTELLIGENCE.

A SECOND UNITARIAN SOCIETY has been organized in Montreal, Canada.

Rev. JOHN B. BEACH, formerly of Austinburg, O., has accepted a call from the society in Barre, Mass.

Rev. EUGENE DE NORMANDIE has accepted a call from the society in Marlboro', Mass.

Rev. D. N. SHELDON, D.D., has declined the professorship offered to him by the Trustees of Antioch College, and will continue pastor of the society in Waterville, Me.

Mr. JOSEPH MAY, a graduate of the Cambridge Divinity School, in the class of this year, has accepted a call from the society in Yonkers, N.Y.

Mr. TIMOTHY H. EDDOWES, a graduate of the Meadville Theological School, in the last class, has accepted a call from the society in Geneva, Ill.

Rev. D. H. CLARKE, formerly pastor of the Universalist Society in Hartford, Wis., has received and accepted a call from the Unitarian Society in Alton, Ill.

The ANNIVERSARY EXERCISES OF THE MEADVILLE THEOLOGICAL SCHOOL occurred June 29. The following were the graduates: Samuel Judd Dickson, Simeon S. Newhouse, Timothy Harold Eddowes, Abraham Adams Roberts, George Frederic Whitfield.

The FORTY-NINTH ANNUAL VISITATION OF THE DIVINITY SCHOOL at Cambridge took place Tuesday, July 18. The graduates were William Ramey Cole, Minot Gardner Gage, Charles Edward Grinnell, Richard Coleman, Thomas Lamb Eliot, Joseph May, Charles Christie Salter.

ACKNOWLEDGMENTS.

1865.			
June 23.	From E. G. French, Epworth, Iowa, to complete life-membership of his wife, Mrs. R. W. French		$5.00
„ 24.	„ Rev. N. Hall's Society, Dorchester, for Monthly Journals, additional		1.00
„ 24.	„ society in Portsmouth, N.H., for Antioch College	$1,930.00	
	for general purposes, including $30 from Joseph H. Foster, to make himself a life-member	370.00	
			2,300.00
„ 27.	„ Rev. Robert Collyer, as an annual membership		1.00
„ 28.	„ Mrs Samuel J. Beals, Frontenac, Minn.		20.00
July 1.	„ Society in Walpole, Mass.		152.00
„ 3.	„ Society in Springfield		2,470.00
„ 3.	„ Society in Barnstable		23.00
„ 3.	„ Society in Brookline, additional		25.00
„ 5.	„ Society in Norton		88.44
„ 6.	„ Society in Dedham, for Monthly Journals		15.00
„ 7.	„ Rev. Nathaniel Hall's Society, Dorchester, additional, including $30 from Daniel Harwood, to make himself a life-member		50.00
„ 8.	„ Rev. G. W. Stacy, as an annual membership		1.00
„ 8.	„ Rev. Joshua Young's Society, Hingham, for Monthly Journal, additional		1.00
„ 12.	„ Society in Brewster, for Monthly Journals, additional		2.00
„ 17.	„ Abram Mudge, Stephen Brewer, and Dr. F. Goodyear, Cortland, N.Y., and Miss A. T. Otis, and William B. Cushing, South Scituate, as annual memberships		6.00
„ 18.	„ Society in Grafton, for Monthly Journals		18.00
„ 22.	„ Rev. George F. Piper, Houlton, Me., for books sold by him		40.00
„ 22.	„ Rev. W. S. Heywood and Rev. Theodore H. Dorr, as annual memberships		2.00
„ 24.	„ Society in Cohasset, including life-memberships for Newcomb Bates, jun., and A. H. Tower, jun.		70.00
„ 26.	„ Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund		35.00
„ 29.	„ J. T. Cotton, as an annual membership		1.00
Aug. 7.	„ Mrs. Abby C. Richmond, Taunton, to make herself a life-member		30.00
„ 8.	„ Society in Meadville, Penn.		156.80
„ 12.	„ Society in East Boston, for Monthly Journals		25.00

THE

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THE CALL TO THE UNITARIAN MINISTRY.

BY REV. A. D. MAYO.

THE New-York Convention of last April was the first great occasion when the attention of the Unitarian public was concentrated upon the condition and prospects of the body of Unitarian churches. It was a gathering of the representatives of the Unitarian people, the clergy hardly appearing as a separate class during its proceedings. In those few days, many of us learned for the first time how large a part of the agitations and bitter controversies that have rent our spiritual domain within the last ten years has been exclusively the work of ministers, in which even our cultivated laity have felt little interest, and which have been both incomprehensible and disgusting to the mass of hearers in our churches. To the profound astonishment of "ultraists" of both "wings," and the entire class of dreamers and pundits, who came up to the metropolis big with some elaborate scheme of order or anarchy, the solid, religious sense of the body resolved at once to save Christian liberty and order alike, and to organize for an aggressive movement that should enlist the whole power of the denomination; and, notwithstand-

ing the adverse criticism that can yet be heard where little knots of impracticable clergymen and their echoes are gathered, the Unitarian body has been wonderfully enlivened by the doings of that week. More than two hundred thousand dollars have flowed into our denominational treasury. Our languishing Antioch has been saved, — we hope with its final salvation; and from all directions is heard the call to a missionary work which shall plant our form of Christianity at every centre of spiritual strategy in the Union.

But we are suddenly checked in this movement of exultant hope, by the almost total lack of suitable men to carry out these magnificent plans. With ample means in hand to plant a church this year in a score or a hundred new centres of influence; with the people of numerous important cities, East and West, calling for a church of our faith, — the Unitarian Association and the Western Conference find themselves brought almost to a dead halt by the want of men to do the proposed work. Twelve young men only have entered upon the Unitarian ministry from our two schools of theology, during the present summer, — a number too small to fill the places of the deceased and the disabled of the past year. Harvard College does not furnish a single graduate to our ministry this year. Last year no theological student entered the Cambridge school; and we doubt if both our schools will secure twenty new students for the coming term. Many of our old, established pulpits are either vacant, or filled with inferior men, in lack of suitable occupants. Every new society formed in the West robs a large Eastern congregation of its pastor, if it obtains an effective leader, thus engendering bitterness between the two sections of the country; or the new movement is forced to begin under the lead of a discarded adventurer or an inexperienced

youth, and swiftly goes to wreck. It is painful to see how some of our churches are waiting for a pastor until a minister can be converted from an evangelical sect; indeed, these conversions are, in some quarters, coming to be regarded as nearly our most efficient source of supply. The plain fact, which at the next meeting of the National Conference is to be looked squarely in the face, is, that we have not enough serviceable ministers to keep our present number of churches in first-rate working condition; and, after having laid out our vast campaign of liberal propagandism, we have no army to send forth.

It will not do to question this fact, on the ground that we have a large reserve of unemployed clergymen who are always ready to come to the rescue. Every church, every profession, has the same "invalid corps," — men who have failed to sustain themselves, often in spite of personal worth, culture, and zeal. It may be very unaccountable why such men do not succeed: but they do not; and this must be an accepted fact. We have fewer subordinate ecclesiastical positions in which this class of workers can be effectively used than other religious organizations; indeed, the position of any clergyman who cannot be a successful Christian minister is very hard in our brotherhood. In view of the missionary work before us, we must leave out of the account this entire section of our clergy. The man, who, after a fair trial before our societies, has fallen out of a place and remains out, is not a man we can use. He may be too high or too low, too learned or too ignorant, too refined or vulgar, too radical or conservative, — it may be almost impossible to say why he is left out, — but the verdict of the people is final; and we only stultify ourselves, and break down the cause, by persisting to force him upon any new and important post. The mass of hearers in any Christian sect learn finally

to discriminate between serviceable ministers and incompetents; and we never have known such a decision to be reversed.

So we are compelled to ask the reasons of this dearth of clergymen in the Unitarian body, and seek the cure of a disease which, unless arrested, will destroy the denomination.

We are often told the reason lies in the insufficient support of the clergy. We heartily indorse every reasonable word that can be spoken in favor of increasing the salaries of clergymen. They are shamefully inadequate in every Christian sect, and the Church does languish in consequence. But our denomination pays better salaries than any church in America. No body of clergy is, on the whole, so generously sustained, in this country, as the three hundred Unitarian ministers. Why should this cause keep young men out of our ministry, while thousands of able men flock to the Catholic, Methodist, Baptist, and other communions, for notoriously poor remuneration? Neither is our profession especially noted for low salaries. How few young lawyers and physicians in our cities live upon their professional income, yet one stumbles over a new lawyer or doctor at every stop on the pavement. We do not suppose a large number of young men have gone into the army, or now seek positions in public offices, to make money.

Neither, as is sometimes alleged, does the prejudice against the Unitarian clergy in the country deter young men from our ministry. In Boston and its environs, where Unitarianism is the leading religion, the supply is not equal to the demand. The only Unitarian College in the Union gives us this year three Orthodox and no Liberal theological students. Beside, this old cry of prejudice against our clergy is not true. The Catholic and Evangeli-

cal *clergy* avoid our prominent ministers and laymen; but we venture to assert that no religious body so small as ours ever had so large a number of men and women in positions of honor and trust conferred by the people. Professor Park may declare that Unitarians are not "respectable;" but the State of Massachusetts declares them sufficiently so to become governors, United-States senators, judges: and the people of the United States, during the late war, entrusted the Republic to a President and Cabinet in which the most influential members were believers in our faith. To be an able and worthy Unitarian clergyman is now a high distinction in any portion of the free States of this Union.

We are told that the controversies and contentions, and exhibitions of partisan bigotry, in our order, deter young men from our ministry. But our quarrels are only zephyrs compared to the tempests that sweep through the other sects. During the last twenty-five years, every great Church in America, save the Catholic, has been rent again and again by theological, ecclesiastical, and social questions. The clerical wire-pulling, the bitter rivalry, the clashing personalities, in any of these bodies, are almost incomprehensible to our young candidates for the ministry. Beside, this is no real discouragement elsewhere. Do men succeed in business, in politics, anywhere, because everybody helps them, or in spite of all kinds of opposition? Any man who can be snubbed into permanent failure by the machinations at 245 Washington Street, or any other dragon's cave in our Mount Zion, must be made of too sensitive and delicate stuff to face the storms of American life.

We are told that the Unitarian standard of service is so high that young men shrink from it. But a high demand everywhere else insures a supply. The imperilled Union

called for generals to lead its armies, and in two years the country swarmed with efficient military men. Human nature is stimulated by a summons to lofty performances. Difficulties and privations do not keep young men out of any path in which they are strongly impelled to go. The mines of California, the banks of "the Georges," the dingy schoolhouses of the freedmen, the wild lands of the West, all hard, dangerous, contested posts of service in America, are thronged by youths of both sexes. The anxious mother who moans with you over the discouragements and tribulations of the ministry has one son boring for oil in Crawford County, living like a savage, in hourly danger of bankruptcy; while her accomplished daughter, who shrinks from the perils of the parsonage, takes her life in her hand to teach a hundred black children amid the malarias of South Carolina. Indeed, the majority of people make no account of dangers and toils when choosing a profession. They go where inspiration, hope, duty, or interest call loudest, and trample all obstacles under their feet as long as the impulse lasts.

We must look below all these superficial reasons to account for this dearth of clergymen in our spiritual Zion. We must declare, whatever emotions may accompany the confession, that our Unitarian body has no competent supply of leaders, chiefly *because there has lately been and still is no great, inspiring motive constantly bearing upon our young men to enter our ministry.* Somehow the mainspring of motion in the denomination has been weakened. The old enthusiasm that sent great and good men into our pulpits has cooled. There is not in the Unitarian clergy, as a body, that zeal, unity, faith, and triumphant courage, which, like a great, holy fire, attracts, excites, forces, or persuades the noblest young men to flock to it, and claim its brotherhood. With such advantages of culture, wealth,

social position, civil elevation, as no other class of American ministers has enjoyed; with such a religion as never before challenged the highest enthusiasm of the best men, — the Unitarian clergy have let the great opportunity slip out of their hands; till now, when the people have risen, and called upon them to do their own appropriate work, they are humiliated to discover that they are too feeble to do it, and few men of the right stamp desire to re-enforce their ranks. What is the fatal spell that now seems to bind us on the threshold of our promised land?

There are two forms of Christian faith that furnish that motive power which fills young men of the best ability and culture with a holy enthusiasm to sacrifice all things in consecrated toil for mankind. The general idea of life that forms the distinctive characteristic of the Catholic and Protestant Evangelical Christianity is one of these powers. According to that faith, man is a lost creature, to be saved by superhuman efforts of the church and priesthood, which represent to him the grace of God. Pity and compassion for a fallen soul; love for man, and hope of his salvation; gratitude to Christ, who has opened the way for the rescue of humanity by his own great sacrifice, — here is a motive strong enough to impel a faithful believer to do and dare all things in the service of the Master. The great mass of this clergy is fired with this faith. It may be a low, erroneous, half-barbarian view of God's universe; and doubtless, taken as it lies outspread in the creeds of these churches, it is a semi-pagan religion. But perhaps it is all the better adapted thereby to inflame the souls of the mass of mankind; and the majority of educated and able men in America are not above its tremendous fanaticism.

But men assimilate their favorite motives from any creed; and thousands of young men go into the ministry of

these denominations with a truly Christian devotion to the welfare of mankind, moved by a zeal that leaves far out of sight the absurdities and contradictions of their catechism. We know that there are complaints in this direction over the lack of interest in the ministry. But all these great bodies find able and devoted men to occupy their prominent posts, and carry out vast schemes of foreign and home missions. The almost entire opposition of the new science and polite literature of the day, added to the difficulties of the creed, does not hinder the steady influx of young men in this direction. The discouragements to a young theological student in any of these bodies are vastly greater than those which oppose our cultivated youth; but there is beneath all these a tidal flow of earnest, manly enthusiasm which gives regularity to the fluctuating ocean of the popular theology. It is easy to understand why the man who really believes this theology should glory in any toil and sacrifice which will make him one of God's agents in the salvation of souls from everlasting perdition.

And there is another form of Christian faith which inspires its believers with even a loftier and more intense spirit of consecration than that called Catholic or Orthodox. Its great, leading facts are the spirituality, paternity, indwelling presence, and guiding providence of God, who is infinite love; a humanity born out of this divinity, for ever inspired, disciplined, educated towards union with him; love to God and man the central law of the universe; life, the primary school of the Father, where all his children are trained to final reconciliation and obedience; this world the potential kingdom of heaven, where all things are to be adjusted to the Golden Rule; immortality, the spiritual life open to every soul; and Jesus the divine teacher, exemplar, leader, friend, created to guide the race to its salvation in love.

It may be this faith is harder to attain and preserve than the other. It may require a preparation of the soul for its belief, as the highest truth always comes after the preparation to receive it. Perhaps it is not reasonable to expect, that great masses of sensual, ignorant, sinful men can be at once lifted up to it. Jesus was not able at once to convert his countrymen, and the average Christianity of the world always has gone on centuries behind it. And we could not hope that a majority of able and earnest men of culture would be found within its range. But we do know, that when a soul has really apprehended its glory, and beholds in vision this Christian ideal of existence, it is fired with a joy, hope, zeal, consecration, beyond any other inspiration yet known among men. Such was the spirit that was in Jesus Christ, John, Paul. Such has been the spirit of the noblest and wisest leaders in the Church in all ages, whatever may have been the technical creed fabricated by their understanding. This zeal is nothing less than a holy exaltation of the spirit, which bears along every faculty, fuses all culture and experience, overrides technical and critical systems, and speeds on its way with irresistible power to the soul of man, and the central soul of society. The man who is in this state of faith and consecration is a true minister of that Liberal Christianity which is the best approach to the religion of Jesus.

The early ministry of the Unitarian and Universalist bodies in the United States was full of this exalted spirit of consecration. Channing, Ware, Buckminster, Greenwood, Peabody, and many another, only inferior in genius, but equal in zeal; Ballou, Streeter, Smith, Murray, and their associates, — were men who believed with all their heart in these glorious truths about God, man, Christ, life and immortality. Never were greater results wrought than by some of these men. They went on with a zeal

like the morning light, and opened broad avenues of liberal faith all through the land.

And it is only justice to say that they have not died childless. Our Unitarian domain has been extended and wondrously lighted up by men of radiant faith and holy lives, who have gone on fearing nothing and doubting nothing within the circle of these great fruitful beliefs. Nobody is surprised to find the books of Parker in every thoughtful man's library, or to hear multitudes of strong men impute their conversion to him; for he believed in God and man so completely, that his fragmentary denials were but the floating drift upon the deep, swift current of his mighty faith. That Eliot and Heywood should raise up two admirable Western churches in two most unpromising localities; that King should wrench a half-disloyal State into loyalty; that Furness and May should become identified with the history of freedom in the two great Middle States; that Bellows should become a household name in every soldier's home; that the benign face and paternal voice of our patriarchal Hosmer should compel even the wildest ass in the Western Conference to bray, for one little hour, in unison with the eternal harmonies; that others, perhaps not second in worth to any of these, should kindle, exalt, and mould entire communities into the likeness of our majestic faith, surprises nobody who knows its capabilities. The only cause of wonder is, that every man of our clergy is not such a centre of light; that, with such illustrious examples of what a Unitarian minister can be and do, every generous young man in our body does not rush to the ministry, and our schools overflow with prophets.

But such is not the case. We must confess that, so far, the Unitarian clergy, as a body, has not shared in this lofty inspiration of the few. As a class, it is not what we

should demand from the faith it represents. It does not present a luminous centre which attracts the finest minds and deepest souls to its brotherhood. Somehow — it may be in God's providence — a considerable portion of our clergy long ago diverged from the glowing path lighted by these illustrious names, and placed themselves in abnormal, eccentric, unsympathetic relations with the mass of their own hearers, and quite outside the reach of the community. The glowing love of truth that shone so brightly through the faith of Channing and Lowell, in these men paled into a sickly love of analysis. The higher faculties of the soul were disparaged in the interest of a fastidious intellectualism, a dainty taste, and a teasing criticism of the universe. The whole-hearted love for actual men and women and children, in their ordinary relations in this world, was supplanted by visionary theories of millennial society, a haughty preference for a cultivated clique, or a mystical and transcendental communion with the Great Spirit, more exclusive than any aristocracy of this world.

How this tendency grew upon our schools of theology, till from homes of prophets they became manufactories of critics; how our religious press drooped to the record of a weekly or monthly debating society; how the lofty, fervent preaching of the early day degenerated to the slovenly reading of essays, in which man was dissected, Jesus impaled on the point of a cambric-needle criticism, God resolved into the original elements of being, the Bible spirited away into literature, and all the force and fire eliminated from the ideal of a holy life, — all of us can remember, though perhaps none of us can describe.

This tendency seems to have afflicted in about equal degree all sections of our body. The moralists, the evangelicals, the transcendentals among us have furnished in Mann and Gannett and Clarke, powerful leaders whom

the people cannot forget. Yet their followers seem to vie in the poor strife of getting off into the narrowest corner, setting up the puniest theories against God's realities, and vexing the churches with their wretched squabbles. Whole regions of our clerical and cultivated lay Unitarian world have thus been given over to a secondary life utterly demoralizing to our faith. In wandering through this dismal realm, one is constantly finding men and women who have gifts and graces and convictions of the extraordinary and ornamental kind, enough to adorn a whole denomination; but strangely destitute of those common sympathies, and homely hopes and fears, and human interests, which alone make the loftiest souls powerful among men.

Out of this tendency has come that fanatic and capricious independency which keeps so many of our great societies like lovely islands, far out at sea, with no landing place for ordinary navigators; the re-actionary mood that has carried several of our leading preachers clean out of sympathy with our Unitarian ideas; the effort to substitute a picturesque formalism for a decaying spirit of prayer; the freezing atmosphere of scientific analysis that pervades so many pulpits; the astounding conceit that in some of our young divines places God and his universe off at arm's length, to be scanned and classified through the eye-glass of a pet theory, often a pert boy's conceit; the eagerness of so many to disclaim our name, even to repudiate the Christian fellowship. Suffice to say that here has been a disease, or a phase in our development — call it as we will — that has robbed our preachers of their power, our pastors of their energy, and made our churches too often the dreariest places on God's earth. Again and again have we seemed about to sink under this fearful disintegration. More than one of us has asked, "How can a body live with

such indifferentism, dilettanteism, and morbid criticism, located in its high places, making a dread vacuity where should be a luminous centre of life?"

But thanks to the faith of the honest, believing laity in our churches; to the inspiration for practical benevolence and philanthropy that has illuminated many of our societies; to the great zeal and faith of a few really representative men; especially to the intrinsic greatness of our Unitarian Christianity, which, like the sea, can litter a thousand shores with its own rubbish, and still flow on in purity, — we have not perished. But we have now come to that pass, that unless our clergy can close up around the few great elemental ideas of our theology, and, by contact with the common wants and duties of men, learn to preach to the people, instead of lecturing to little cliques of scholastic or eccentric minds; unless our press can be lifted into a positive power in a forward movement to which all our controversies shall be subordinate; unless our schools can place a religious manhood in front, and order criticism to the rear; unless we can come into God's union, and work under his providence, instead of trying to build outside of him, — we shall not be longer spared.

The war has done us all, especially our clergy, a great good. It has recalled us for a season from our meandering through a land of pale shadows, to a dreadful and inspiring world of conflict at our own doors. More than one dry or visionary romancer of the pulpit has found his own soul, and learned to move the souls of common men. Out of this great awakening has come our first general convention of the body,—the National Conference,—a sincere missionary zeal, a full treasury. Let us not mistake the lesson of the hour. This is a new opportunity for us to lead the Christianity of the regenerated Union. If our clergy and influential laity can heartily unite, plant themselves on the

central and simple faiths of our Unitarian Christianity, and toil with their whole strength to apply and teach them, the Unitarian ministry will become the most attractive profession to the best young men of America. It will be counted the highest honor to be one of a brotherhood that can preserve all practical freedom of religious thought and action, while it is bound into one fiery mass by a love to God and man which consumes all its minor distinctions. We shall then find the men to do our hardest work; the best men, most eager to go where the hottest battle is raging.

We do not suppose all this can come at once. Our little world has rolled too far away from the central light and heat to be at once led back But it is a work that every minister, every earnest Christian man and woman, can help on. It must begin in the deep places of our souls, be nourished with prayer and humility and daily sacrifice, till it regenerates us from our deadness and conceit, and brings us all to the foot of that old cross which still towers high above our proudest liberal Babel. Every renewed soul among us will be a new argument for the Unitarian ministry. Every vital church will send forth more than one prophet of the Lord. Every gathering of our people will generate a new warmth. God grant that the night of our aberrations is past, and the day is dawning when we can call for help in faith that the call will be answered, and the wide field before us be fought over and manfully won.

NOTE. — The subject of the above article is one of such pressing importance that the serious attention of all our readers is directed to the thoughts which it contains. We especially ask parents and superintendents and pastors to consider it well. Place it in the hands of serious young men. *Seek out* young men who may fill the places in God's vineyard that are waiting for them!

THE SOCIAL CHANGES AFFECTING THE ECCLESIASTICAL LIFE OF NEW-ENGLAND TOWNS.

BY HENRY W. BELLOWS, D.D.

(Concluded.)

LET nobody suppose, that the people of the town we have described, are any more irreligious or quarrelsome or fastidious than others. They are, for the most part, intelligent, well-meaning, good-hearted, orderly, and quiet people. Indeed, what has been said of this town is true of many hundred others; and it is the importance of understanding the case for the general benefit of all, and not the love of fault-finding, or a willingness to dissect a given community, that has induced us to take the trouble thus to examine somewhat closely a particular case. The people do not know what their own difficulties are. They have not looked patiently into the social changes their town has been undergoing, and of which their own lives have formed a part. They have not considered the effect of so much leisure and so much monotony upon their own tempers and characters. They are not aware of the social struggles in which they have been so covertly engaged. Show them that religion has little to do with their sectarian subdivisions; that their churches represent a common truth and a common Christianity, while their denominational names represent mainly personal and party jealousies; show them that their minister's faults are very much their own local disputes and jealousies reflected on him, — and no inconsiderable number will begin to think, for the first time, whether these church splits are necessary and useful, this multiplication of ministers in towns a good policy; much more, whether these incessant fault-findings with, and transplantations of, pastors are inevitable and without serious wrongfulness. This town might support

one strong and capable minister, who would feed them all well in perfect comfort. It starves four, and they starve the people no doubt in turn, to some degree. For what is the mental stimulus, what the independence, what the courage, growth, interest of a minister over a small parish, grumbling at the starving salary it pays, and frightening its pastor out of his mind with the fear of losing even that! A large parish is better natured, freer, happier, than a small one. Tempests occur oftener in teapots than in larger vessels. The comminuted size of our parishes is an evil in itself. It gives a terrible personality to each pewholder. The minister misses, or reckons on, every hearer, and notes the smile or frown on every face. He had better have neither time nor opportunity for such an inspection. In large parishes, it is impossible to turn them over every six months. They move slowly. The smaller the parish, the nimbler and the more restless; the more exacting, too, in the inverse ratio of its size, and the smallness of the salary it pays. The city parishes keep their ministers, because they are able to pay them, and don't grudge the salary, — because they have enough to occupy their minds, and other objects to expend their criticism on than the parson.

Let towns pause long before they break up their original parish life, and let every village or town of a few hundreds consider well the mischief they are perpetrating in starting a *new* society in the midst of two or three half-supported Christian churches. This process has gone on long enough. It is degrading our ministry. They are shrinking to the wretched places they are called to fill. Criticised, turned off like a lame horse, hurried from pillar to post, made to feel themselves burdens and targets for every sly and poisoned arrow, they grow dispirited, sick, timid, lifeless, afraid of the people they teach, who have

their children's bread in their careless fingers. What wonder they are not bright, original, earnest, free, and commanding? What wonder, that, when the happy, beloved, and handsomely supported minister of a large congregation in Boston comes among them, they compare their own minister's anxious, sickly, feeble voice, and languid, discouraged movements, with his clarion tone and manly bearing, and wonder why they can't get a man like *that* for their pastor! They might as well expect to raise pineapples in a snowbank. The remedy lies in a better self-knowledge. Our churches are suffering from a general social disorder which belongs to a transition period in our young, inexperienced and unformed American society. It is not religious, but social causes, that produce their weakness. We can have no more and no better ministers, till we study out this complaint, and learn the cure for it.

The cure is, of course, necessarily a slow one, and cannot be greatly accelerated by nostrums, or the most skilful active medication. It is inevitably on the way to its own remedy, through the experience of its evils, which will become intolerable, attract general attention, and awaken the new order of ideas and feelings through which reforms come about.

It cannot fail, ere long, to force itself upon so intelligent a people as those of New England, that the individualism and self-isolation, the independence of each other, and mutual jealousy of influence, — the first-fruits of democratic institutions, general equality, and common-school education, — which now disintegrate village life, multiply religious denominations, split up parishes, create petty social cliques, and, in the midst of reading, thinking, and moral communities, make religious institutions difficult to maintain, ministerial life hard, unsatisfying, and unsatis-

factory, and the life of churches feeble and disappointing,— it cannot fail soon to force itself upon us, that these necessary, and, in a provisional way, desirable results, are partial and fruitless, unless balanced by and married to the more permanent and characteristic attributes of humanity, — the social affections, the sense of community, the recognition of mutual interdependence, and that willingness to lean upon and to support each other, which are original instincts and final perfections, illustrating the beginnings, as they will allow the blessed consummation of human society, — attributes wanting only in that intermediate state through which modern and especially American life is now passing. A tribe of Indians, a clan of Highlanders, a band of Suliotes, whatever else they want, have cohesion, a sense of common interest and mutual dependence, ease and delight in each other's society, mutual fidelity, free-hearted hospitality, common sports, a common faith and worship. They have a rude, but a powerful fellowship and communion. Individuality, jealousy, and a shut-up self-insulation, trouble them very little. But there is no private culture, no independence of judgment, no individual rights. Now, Christianity and an ideal civilization demand that personal and private importance, self-respect, interior loneliness and solitude of relations to God and to conscience, should be developed and maintained; and our modern and specially our American institutions are favoring this side of human culture admirably. But precisely because in New England they are most successful and furthest advanced, do we begin here to experience the decay of that sense of solidarity of brotherhood and social fellowship, of tribal and neighborhood interest, which has brought *institutions* of all kinds, and especially the Church, into a chill and ungenial condition. A true Christian civilization will never be

reached until marked and distinctly developed individuals are as social, as brotherly, as dependent on each other, as happy in each other's society, and as open and unguarded in their confidences, as savages and uncultivated communities. At present it is only ignorant and uncultivated peoples and communities that are *really* social, fond of each other, easy and natural, not ashamed of their affections, their emotions, their piety, and their worship. If you want to see fellowship and cordial brotherhood, and a flowing ease and happiness in American life, you must get out of the realm of thrift and common schools and elegant homes and domestic finish, — you must go among the humbler Methodists and Baptists; or else, even in cities, turn to the Roman Catholics, and there, among the servants of the rich and the educated, find a class of people who are nothing in themselves, and mighty in each other, and in their community of affections, sympathies, and faith. If you want to see overflowing enjoyment and delight in each other, go to their social gatherings or to their religious meetings. Now, let no one say, after a superficial consideration, that we must be satisfied with choosing *between* these things; for, if it comes to that, I shall certainly vote for a return to the life of the affections, sympathies, and community of interests and feelings, rather than for a life of self-conscious, isolated intelligence, selfish, seclusive and cold as that is, with all its propriety and polish and personal pride. True civilization, and, above all, true Christianity harmonizes the extremes of human experience, — the individualism and the socialism, the private independence and the community of interests, the loneliness and the fellowship of man. We must have privacy in the home, with publicity in the common life. We must know how to bend the knee in the closet, without losing the disposition to kneel in the presence of fellow-worshippers. We must

have self-respect, and yet cultivate genial companionship, and recognize our dependence on each other. We must feel that our neighbors and townsmen are joys, helpers, providential educators, blessings and complements of our personal life, who can give us a hundred times more than we can give them, and who, as we learn to live in them and for them, will enlarge and universalize our life, and raise us to the true height and size of that humanity in which we first truly find ourselves. It is not too much to say, that so-called intelligence, culture, fastidiousness, and pride of personal character, left to themselves, narrow as much as they purify and exalt, and furnish a poor substitute for the breadth of common sympathies and instructive fellowship which they scorn as vulgar and passionate. It has been the sense of this which has given to the speculations of Rousseau and the poetry of Shelley, in defence of the life of instinct and uneducated freedom, all the truth they may seem to have. We must add to this necessary modern crusade in search of private and personal rights, of individual graces and attainments, another crusade in search of the lost sympathies, fellowships, and social affections which both the lowest and the highest — the first by instinct, and the last by reflection — know to be the richest part of our being and the glory of our nature, before we can lay any well-founded claim to social progress. We must not be exchanging, like the one-handed juggler, balls in the air, — the private rights *up*, when the social privileges are *down*, and *vice versa*, — but insist upon holding fast to *both*, and making them compatible with each other, and within the grasp of the same hand.

It is very hard to convince a people like our own, proud of their recently attained popular liberties, that they have not realized the whole glory and possibility of human

nature; whereas most of them are unable even to define human nature, mistaking the *individual* for that humanity of which he is only an integrated particle. This is the age and country of self-gratulation, of self-assertion; we must swiftly follow it up with an age of fellowship and community, based on our sense of membership in and of each other, if we hope to see humanity rounded out into its full and perfect wholeness.

Doubtless, these reflections may seem both far-fetched and fine-drawn to many, and by others be simply rejected as unsound and groundless. They lie aside from the more common paths of thought, and so may appear unpractical and even impertinent. But, if I am not wholly deceived, they are thoughts which will seem more seriously true and more worthy of consideration, the longer and the more patiently they are meditated; and the more sagaciously they are sounded, the nearer shall we be at the bottom of the difficulty in our ecclesiastical life. If called on to give any practical directions on the result or embodiment of these views, I should perhaps say in part thus: 1. The fewer the churches in a village or town, provided ample accommodation for public worship exists, the better. Many churches multiply expenses and divide salaries, and so cheapen the ministry; and they exaggerate and emphasize unimportant differences, and so hide common Christian truth in the hollows of sectarianism. They help to part church raiment, so that one runs away with a sleeve, and another with a breadth, and another with a patch, until the whole seamless garment is found nowhere. 2. The *larger* the parishes are (within certain reasonable bounds), the better. First, because they are then able to support the ministry and religious institutions on a generous scale. Second, because a large parish is always more easily suited than a small one; being better

tempered, less given to cliques and squabbles, balanced by its own size, and anchored by its own weight. Third, because only such parishes, other things being equal, keep, their ministers for long terms, and enjoy the advantages of a settled state of things.

3. We want fewer ministers and better ones. The whole recent aspect of ecclesiastical affairs shows, that the people will not long put up with ministers who are without decided ministerial gifts, — and these are rare and precious. The multiplication of *ministers* is due to useless and injurious multiplication of *parishes*, and to a corresponding lowering of the standard of competency with the standard of support. More ministers are called for by the present enormous expansion of the churches, than there are *priestly natures furnished by divine Providence.* Had we only a quarter of the churches, and all of them filled, we should need only a quarter of the ministers; and only about a quarter in the ministry are fit to be there, by natural and providential vocation. All good or educated or pious or able men are not qualified for the pulpit and the pastorate. There needs to be special gifts (and they are among the rarest gifts) for the successful filling of this great function.

4. The diminution of preachers and pastors, and the expansion of churches and parishes, would bring back the original necessity and glory of the Christian churches; namely, the necessity for using the gifts of the people, according to their supply, in the nurture and ministry of churches, so that deacons and deaconesses, elders and visitors of the sick, and teachers and assistants of all kinds in the various inferior functions of a parish or church, would again be restored. What apology is there for calling in a dozen shepherds to watch a dozen sheep! Our ministers, with their little flocks, have no obvious

need of helpers: what is there for them to do? Give them a larger work, and they will become superintendents and, of necessity, call on all the available ability and rightness of spirit and teaching faculty there is near them, to aid their crowded labors. In this way, that co-operation, complexity, variety, richness, which are now so deplorably wanting, might be restored. It does not follow that all large parishes have this crown of glory, — a body of helpful laymen. For a loss of the very idea of a church exists in too many of them. But it is clear enough that a large church *favors* this advantage.

5. Our ministers need to bring a more solid education, a more careful discipline, a more methodical conception and order into their work. They can only stay long where they show that they have plans of usefulness, and are competent to carry them out. They cannot form these plans, or carry them out, where they are not welcomed as to a stable position and a fixed work. Our itinerancy, without the Methodist rule, has all its disadvantages and none of its merits. We need in the ministry, men who do solid, permanent and broad work; we need in the parishes, people *who expect this.* We can have neither without a much more candid and profound consideration of the difficulties which now hinder this consummation.

6. As to the general subject of the social life of our towns and villages, let every man and woman of thoughtfulness, who loves the country, our institutions, the Church, and the cause of humanity, consider what are the obligations of good Christians and enlightened citizens, to correct the faults, to enlarge the views, to widen the sympathies, to enrich the customs, to beautify, soften, and sweeten the life of the communities in which they dwell.

SHALL WE MULTIPLY CHURCHES?

We desire to make a few observations with regard to the article concluded in the present number on Ecclesiastical Life in New-England Towns. We do so, not for the sake of calling attention to the article, because we are sure that it will command the attention of all who receive this Journal; and that all who read it will appreciate the catholicity of sentiment, as well as the keenness of observation, which it betrays, while they will recognize also the practical good sense of its suggestions. Neither do we refer to it exactly for the purpose of criticism, except it may be for its too broadly assuming that the town described is a fair type of New-England towns. We simply wish to supplement it by a few words on the other side. The article, as it stands, would, we fear, be rather discouraging to some honest and earnest efforts now being made in several places for the building-up of a liberal Church, and would afford a plea for those who are holding back from such attempts, who have now only their own inertness to justify them, and would be glad to seize on such an eloquent excuse.

We do not wish to withdraw one word of what Dr. Bellows has written; but only to add, with all earnestness, that there are other places than those which he describes, where precisely the same subdivisions are being made, yet with such a spirit and such a purpose that they must result in the quickening and exalting, and not in the quenching and belittling, of the ecclesiastical life. And, on the other hand, we could point to towns in New England where the number of churches in proportion to the population is small enough to meet the views of the most ardent advocate of consolidation, but where the deadness of religious interest, and the meagreness of ministerial support, and the wretchedness of

the spiritual nutriment afforded to the people, are as marked as one can complain of anywhere.

As an offset to the class which the article describes, let us consider, for a moment, one of these localities. There is population enough to fill the churches to overflowing, — enough to pay a munificent salary, and to secure a minister full of grace and power, and to give him such a happy lot and such a splendid field of labor as to call out the best faculties of his soul; while he will have all those advantages referred to, such as the balance of forces and interests secured by the largeness of the congregation. In such a place, there should be the very perfection of religious activity. Why is it, that, on the contrary, every thing languishes so? Go to such a town, and observe the cause of the religious indifference; and one of the first things you will notice is the fact, that among those who show a disregard of religious institutions are some of the most upright and conscientious and intelligent people of the neighborhood. This fact will only puzzle one the more, until he goes to hear the preaching in the churches; and then he will hardly wonder that bright, thinking people are not disposed to listen every week to doctrines and sentiments which afford neither satisfaction to their reason, nor guidance to their moral natures, nor stimulus to their spiritual affections.

If such unsatisfactory teaching had come upon them all at once, it might reasonably be said, Why do they not have that better kind of minister they might so easily support? But the truth is, the doctrine taught is what was generally acceptable fifty years ago; and, while the gradual progress of enlightenment through books and events has lifted a portion of the community into a different habit of mind, there is still a portion who reverently cling to the old ideas: and the chances are, that, for a while, the rejection by the rest of unsatisfying doctrines leads only to indifference to

all religious teaching, until they happen to be attracted by something their sense approves.

A few days ago we received a letter from a person residing in such a community as we have described, in which, after lamenting the thin attendance at the churches, and the lack of religious interest, the writer says:—

"No wonder, considering what we hear. The sermon this morning was a long elaborate discourse to prove the doctrine of total depravity, and the power of the Devil, whom the preacher appeared to believe omnipotent in the world. I should hardly suppose this minister *believed in God*, if his discourse could be accepted as an exposition of his faith. Last sabbath I listened to the Methodist minister. He preaches with vigor, and apparent feeling, but still the old dogmatic theology; and the man seemed so coarse, not in words, but manner, that I had little patience in hearing him.

The consequence of all this kind of teaching is, that sensible people stay away from church. There is a large population spread around; and a lady who is a member of the Orthodox Church was lamenting to me a few days since that there was so little interest in religion, so few persons members of churches, or even attending them. Now, I believe, that, in many instances, there is *too much* true religion in the hearts of the people for them to be satisfied with the churches they have: they cannot receive the doctrines, and so they stay at home; and the children grow up with no definite ideas on the subject. How I wish some good, earnest man could be sent here to stir up the people! one who can reach the hearts and consciences of his hearers, and awaken them to a better life, not so much by preaching theology as a pure Christianity. He might do a work in this region as important, if not exactly the same, or so extensive, as that of the Wesleys."

Now, what shall we say in answer to such a longing? What shall we say, when a few earnest people in such a community agree in declaring, that the doctrine they are compelled every week to hear is repugnant to their religious sense, and that they yearn after some better spiritual food;

that they feel that their children are being filled with impressions of God and life and duty which are dwarfing to their natures, while they know that there is a kind of presentation of religious truths that would stimulate and inspire, that would kindle in them the love of God, and a generous inspiration after the divine? And when such people make up their minds to use some positive exertion in order to secure such teaching, and thus show that it is something they value as much as they value their house or horse or farm or school, and then come to us, and represent that they can no longer rest content, and that, if this Association will help them a little, they will establish a church whose teaching shall not only satisfy themselves, but awaken a religious interest in many who are indifferent now, — what shall we say?

Shall we answer them, "Oh! do not multiply churches; wait till the established ones are filled"? Shall we not rather say, "God speed! and if you are willing to give up old associations, and part from those who have been sitting with you in those pews for years, and whose greeting you value as you meet on Sundays in the porch, because there is something in religious truth which you value more, then God be thanked for the earnestness of conviction and the warmth of desire which leads you to separate, and build up your little church."

For ourselves, we have always felt that the greatest glory and blessing of Protestantism consisted, not in the mere riddance of Papal errors, whether of polity or belief, but in that earnestness of individual conviction which led men *to protest!*

At some future time, we hope to continue the subject by suggesting other remedies, besides those which Dr. Bellows commends, for the evils which he describes. At present, we will simply add that the class of communities to which we have just referred is by no means small.

During the summer, several of our ministers have used their vacations in going, under the auspices of this Association, to preach in various towns in New England where Unitarian preaching has never been heard before. Some of their reports will be printed in another number of this Journal, and will amply confirm what we have said. It is almost thrilling to hear how some of those to whom they spoke, who had seemed indifferent to religion, welcomed it and warmed to it when presented under the glowing yet rational teaching of our liberal faith.

THE ENGLISH UNITARIAN ASSOCIATION.

THE Unitarian denomination in England differs in many respects from ours in America, as regards its position and modes of action. It is all the more interesting to learn, as we do from the "London Inquirer" and "Herald," that the same elements are at work there as here, and, by a certain law of uniformity in the progress of human thought and feeling, precisely the same problems of denominational action are being agitated on both sides the water, entirely independent, so far as we can see, of any influence upon each other.

At a recent meeting of the British and Foreign Unitarian Association, Rev. Mr. Bache, a clergyman evidently highly esteemed among our English brethren, proposed to graft a creed upon the Association, and urged the point with a degree of earnestness which shows how seriously it weighs upon his heart.

A large majority of the Association, however, declined the proposition, but with a tone of mingled tenderness and firmness which it is gratifying to observe. There was no bitterness and no ill-feeling, but only a calm determination to maintain the principles of freedom. We quote a notice of the movement from the "Unitarian Herald:" —

"Let us not forget that the question thus raised among us is the outcome of a deeper question still. The principle of freedom is on its trial. Are we to suppose that the tides and currents of aroused mental activity, which are shaking the Churches around us to their foundations, should pass by without trying our Church of what sort it is, and whether it be built upon the sand or upon the rock? Not so. Not only the creed-bound Churches, but Free Churches are upon their trial; and while we are watching the piles of ancient formula and the floodgates of subscription, and moralizing about their utter inefficiency, lo! the question comes suddenly home to ourselves, whether we dare remain on our rock of freedom, or whether the waves and the winds shall scare us from it. That any alteration of the kind should really be carried, or could even command more than a very small portion of votes among those who would rally from all over the country to such a contest, Mr. Bache cannot expect. But there are some victories which are only less calamitous than defeat; and it would be felt as a calamity throughout the whole Unitarian body, should two of our most honored men, such as Mr. Bache and Mr. Madge, leave the society, because it refused to alter a constitution which has stood in grand simplicity for forty years, in order to purge its muster-roll of men, who however inconsistent it may seem to Mr. Bache, do sympathize so heartily with its general object as to maintain their connection with it."

Undoubtedly, the whole question involved may come before us for discussion in this Journal; for it is one which is not only agitating all the branches of our own denomination, but is creeping in upon other Christian denominations, and, mooted in sermons and ecclesiastical debates, promises to become one of the most prominent religious questions of our day.

At present, however, we only seek to call attention to the similarity of the experience in regard to it in the English and American branches of our own denomination. So far as we can see, in both countries the proposition to

adopt and bind the denomination by a creed did not arise from narrowness and bigotry, but was made by men of acknowledged worth and wisdom and liberality, and grew out of their sincere conviction of what is due to the cause of truth.

On the other hand, the opposition to it is not from loose thinkers, or men indifferent to religious truth, nor even altogether from those radical in their belief, but from some of those most prominent for piety and religious sincerity, and often for evangelical sentiment; and their opposition is based on equally sincere convictions of what is due to the cause of truth.

We note this simply as what we believe to be the fact in regard to the present aspect of the discussion. Never was a religious question entered upon with a better spirit; and we doubt not that the controversy will result to the glory of Christ and the best interests of his Church.

REPORT OF REV. CALVIN STEBBINS, MISSIONARY OF THE A. U. A. IN CHARLESTON, S.C.

Dear Sir, — The money raised at the meeting of the American Unitarian Association in Hollis-street Church, and forwarded to me through you, has been distributed among the suffering of Charleston. It is right that some account should be given of the charities thus placed in my hands; and, without going into particulars, I will endeavor to lay before you in a general way the condition of many unfortunate people in that city, and what has been done for their relief.

At this moment a large number of the inhabitants of Charleston have no other support than the rations dealt out by the Government. Their own means of support have been swept away; their property has either been destroyed, or become, for the present, unavailable. It will

be hard for the people of the North to realize the true state of affairs, or see how a people once — and that not long ago — rich could be reduced to such real want. And yet many of these people are to-day so poor, that, if they do not succeed in getting the ticket for rations renewed, they have to go hungry until they can. It would be too much to say that a majority were in this condition; but there are large numbers so.

The sufferers may be divided into five classes: —

1. The refugees. Among these are those who were driven from the islands, and have been wandering about the country for the last two or three years, robbed first by Wheeler, then by the various raiders, and finally by the negroes. To this class belong many planters from the lower districts, who, on account of the disturbed state of the country, have fled to the city as a place of safety. Their scanty stores were exhausted long ago. Exposure and a change of living have brought on sickness. The number in this class is not large; but they are great sufferers.

2. There are those who were once rich, but whom fire and war have made poor. Many were absent from the city at the time of the occupation, and had their houses sacked. They lost every thing, — provisions, furniture, and clothing. Their lands, and in some cases their houses, remain; but these can neither be eaten nor sold, and thus the owners are not only in actual want, but helpless. An old man of seventy, in describing his own case, described this class: "My furniture was carried off; my wardrobe was taken, leaving me only the suit I have on. Nothing was left that I could use, or turn into money; and, for the last three months, I have not had two cents to rub together."

3. To another class belong those who, in former days, lived upon the hire of servants, and the income of money invested in banks. The negroes are free, and the banks ruined beyond hope. This class is largely made up of

ladies and old persons. Many of these are barefooted, in want of decent clothing; and the sick are suffering beyond measure for want of suitable food.

4. A fourth class includes those who, through an inflamed zeal or bad advice, sold all they had, and bought what are called "Confederate bonds." All classes have suffered more or less in this way; but many have lost all. Many sold their best furniture, their houses and lands, and bought bonds. The day before I left Charleston, a poor woman showed me sixty thousand dollars in this stuff. In it was invested her all: she had not saved enough from the wreck of her once-handsome property to buy a pint of milk for her baby, which was literally starving to death. Such cases are not rare.

5. Yet another class includes those who were always poor, both white and black. The struggle which the South has carried on against the Government brought distress, even in "Confederate times," upon the families of soldiers. And now that the "rich man's war and the poor man's fight" is over, there are thousands who have had no part in this war, who are in reality suffering all that a people can suffer. He must be revengeful indeed, who could wish to inflict upon these people — the people of Charleston — any thing more than falls to their every-day lot.

While the Government rations last, most of these people are in a way to live; but, the moment sickness comes, they are exposed to the most frightful suffering. Many families have sold their jewelry, and plate even to the last spoon, to provide little luxuries, such as tea, sugar, &c. for the sick. I have sometimes asked for a glass of water when visiting people who were once well off, and had it served in a teacup; the lady excusing the cup, as she had sold all her glass to procure nourishment for a sick member of the family. You will see at a glance how helpless the sick and aged are. There are many persons in decline,

who have not tasted tea or coffee for three or four months, and have not seen any thing but rice and smoked meat during that time. The prescriptions of the physician lie upon the table unfilled, and the little luxuries which he orders cannot be procured. Several of the most eminent physicians of the city have told me, that many of their patients have died from starvation.

Such is the state of affairs. The great work of charity is with the sick and the aged. And among these a large part of the money has been distributed. I have visited myself one hundred and thirty-one families; and the whole number of families relieved will not fall short of one hundred and seventy. Some have been visited only once; others, four or five times, as the case might demand. The amount spent upon single families has varied from one to twenty-five dollars, according to the necessities of the case. About half the money (six hundred and seventy dollars) was invested in flour and pork, canned chicken, turkey, and beef, condensed milk, sugar, tea, coffee, maizena and crackers, gin, whiskey, brandy, and wines. Two hundred and fifty dollars were loaned to persons who expected to have their property in their own hands again, and preferred to be helped in that way. Sixty-five dollars was sent to familes in distress in different parts of the state. The remainder has been used to fill the prescriptions of the physician, to pay nurses for the sick, to move persons from one locality to another; indeed, it has been used for every purpose which would alleviate human suffering.

The funds placed in my hands have been distributed among the suffering, without regard to color, class, or political or religious opinion. In this work, the fact has been kept steadily in view, that any great charity is quite likely to become a "Universal Sluggard-and-scoundrel-protection Society." While great pains have been taken to use these funds in such a way that they should be

a blessing to those in distress, I am well aware that I have been imposed upon; that I have sometimes believed that people in the higher walks of life had a decent respect for common honesty, contrary to the fact as taught by experience. But these cases of dishonesty — these cases of cheating the sick and destitute — would be forgotten, if they were the acts of "mean whites," and perhaps ought to be now.

The other side has more interest. I might tell you of aid rendered to patient sufferers, who are struggling to keep their heads above water, — who are working against hope; of ladies who never knew what it was to work, who are now living on scanty and coarse fare, and perilling their health with the needle, which they ply early and late, for a remuneration which does not amount, in many cases, to over twenty-five cents per day; of the families of soldiers who will never return, or who have returned, broken in health, to be a burden upon those whose energies are already over-taxed, — of the victims of suspended industry and of languishing commerce.

Those who contributed to these funds can never know the amount of suffering which has been relieved. Nothing is more certain than that one dollar has sometimes saved a human life.

In closing, I wish to speak of two or three persons who have done much to relieve me of the perplexity of the work. Capt. Boutelle has given me the benefit of his knowledge of the people, and his counsel; and Mrs. Boutelle spent her whole time while in the city in the work of relief.

As to the prospect, and what will be this winter, I, for one, can see no light. As the cold weather sets in, clothing of all kinds will be in great demand, and a large class of the people will then, as now, be subjects of charity.

Yours, &c. CALVIN STEBBINS.

APPEAL. — We have ample testimony to confirm what Mr. Stebbins declares in regard to the amount of destitution in Charleston, and the vast good effected by the money raised for its relief at the annual meeting of the American Unitarian Association. Accordingly, after careful investigation of the matter, the Committee on Middle and Southern States present an appeal to the benevolent, whether in our churches or not, for another contribution. The money received will be expended without regard to sect or color, and on the principles set forth in the Report. We are fully satisfied that through none of the existing channels of distribution can charity be so economically and impartially bestowed as through our own missionary as proposed. Money sent to the Secretary of the Association for this purpose will be acknowledged in this journal.

CHURCH EDIFICES IN GENERAL, AND THE NEW UNITARIAN CHURCH IN WOBURN, MASS., IN PARTICULAR.

IF the societies of our denomination could know beforehand how contagious the spirit of religious enterprise is, how new life is usually developed by earnest labor; how new friends rally to a cause, and very naturally too, when they see the old ones determined that it shall succeed, — they certainly would not defer from year to year, as they do in many cases, the work of providing themselves with suitable church accomodations.

How frequently it happens, that a society commences services in a hall or schoolroom, and continues in it for years; or, worse still, is driven from place to place, often into unattractive, and sometimes into very uncomfortable, quarters, losing constantly the interest and influence which a new enterprise is very likely to create, till at last, when it sees that it must have a church, a religious home, with all its blessed and holy associations, or disband, and give up in despair, it finds that it has really less ability of every sort, less hope, and less heart, than it had when it commenced.

Or the old church is filled, and there is a demand for pews that cannot be supplied. The tide sets in the right direction; but the society delays action. Month after month, and perhaps year after year, the report is circulated through the community, that there are no pews to be had. But at length this very report makes pew-room enough, and to spare, by turning people in other directions. There are many societies in our denomination, that have lost scores of families from this cause, when new churches, with ampler and more suitable accommodations, would have very greatly increased their numbers and influence.

Or a debt is to be paid; or, in our large cities, the population shifts, — and removal, and the erection of a church in a new neighborhood, or a lingering death, and finally, certain extinction as a society, is the alternative. The time for action comes, — an auspicious time; and the history of many societies shows that *very much* depends upon the use that is made of the golden moment.

The Unitarian Society in Woburn, Mass., has from the first contained wise and resolute men, who have never felt that the money given to religious purposes was thrown away or poorly invested. Their motto has been, and still is, "*It is wisest to do what ought to be done;*" and as a crisis came in the history of that society, when they were obliged to decide whether they would simply try to stand still, and thus take the chance of going backwards, or meet the emergency like men, and build a new church, they decided upon the latter course, and commenced at once, notwithstanding the war was upon the country, and the prices of labor and all kinds of building materials were very greatly enhanced. They purchased by far the most eligible site in the town, and erected a church 61x90 feet, at a cost of a little upwards of forty-two thousand dollars. Including those in the gallery, which is in the front end, it contains a hundred and fifty-six pews, and is one of the

finest specimens of architecture, and one of the most beautiful and most commodious churches, in the Commonwealth.

The old church contained eighty-six pews, and was almost never crowded; usually fairly filled. As the report had been long and widely circulated, that no pews could be had, families on moving into town generally went elsewhere. The result was, that, for two or three years before leaving the old church, the society did not and could not increase, which, in a growing town like Woburn, is equivalent to a constant relative decline; but the mere fact of building a new church, of providing themselves with such superior accommodations, created so much interest amongst themselves, and won so many new friends, that now, though they have been in the new church only four months, yet the hundred and twenty-six pews upon the floor are fuller than the eighty-six were in the old church; and such an impulse has been given to the society, its confidence and self-respect have so greatly increased, that it will be easier for their minister to fill the new church, and keep it full, than it was to fill the old one, which was but little more than half as large.

Their success in paying for their church has been very marked; and for the method adopted, for the noble example they have set to other societies, they deserve the thanks of the Christian public. They would not levy the entire cost of the church upon the pews, as it would have made them too expensive for people in limited circumstances. They therefore raised a purse of twenty thousand dollars by subscription, and presented it to the society, as a *gift* to be applied on the debt; and yet, with the appraisal of the pews thus reduced from what it must have been if the twenty thousand dollars had not been raised, they have sold nearly eighteen thousand dollars worth, so that but four thousand or five thousand dollars remain unpaid.

All in all, the success of the enterprise has greatly exceeded the expectation of its most sanguine friends; and it is to be hoped that other societies, similarly situated, may be stimulated thereby to imitate their example. The Woburn Society now ranks with the very best in the neighborhood of Boston. E. F.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 11, 1865. — Present, Messrs. Palfrey, Kidder, Hedge, Clarke, Hinckley, Livermore, Smith, Denny, Fox, and Lowe.

The reports of Committees, the first business in order, having been laid on the table, the Secretary communicated to the Board the recent death of George Livermore, Esq., one of the Vice-Presidents of the Association.

The following resolution, offered by Dr. Hedge, was then unanimously adopted, and the Secretary was requested to send a copy of it to the family of the deceased: —

Resolved, That, in the death of George Livermore, this Board has lost an able, judicious, and most valued coadjutor, and the Liberal Church a faithful and devoted servant, whose purity of life, whose meek and pious spirit expressed by his gentle manners, whose zeal in every good work, and noble consecration to the cause of freedom and humanity, as shown in the recent war with treason and rebellion, are shining illustrations of the power of the faith he professed to ennoble the mind and to sanctify the life.

The Secretary then presented to the Board the following communication from Dr. Stebbins, which was read: —

CAMBRIDGE, Sept. 6, 1865.

Rev. CHARLES LOWE, Secretary A.U.A.

MY DEAR SIR, — The time has come in which I may properly fulfil my original purpose of withdrawing from the Executive Committee, a purpose which I most unwisely allowed myself to be dissuaded from, temporarily.

I believe I have communicated to yourself or the Board, all my own views respecting the work before us, and how it seems to me it may best be done.

I therefore resign my place as a member of the Board, with the ardent prayer, that the noble purposes it has in view may be successfully accomplished through the abundant means which are now in its hands.

Fraternally yours, RUFUS P. STEBBINS.

It was voted to accept the resignation of Dr. Stebbins; and the following resolution, offered by Mr. Smith, was then unanimously adopted: —

Resolved, That this Board have received with much regret the resignation of their valued associate, the Rev. Dr. Stebbins; that cordially recognizing his long-continued, faithful, and efficient services as a member of the Executive Committee, they desire to place on record their appreciation of his wisdom in counsel, his energy as an executive officer, his large familiarity with the history, present condition, and wants of the denomination, and his single-hearted devotion to its interests; and that they will cherish with especial pleasure the recollection of his untiring labors during the last year of his official connection with the Association.

It having been voted to proceed with the regular business of the meeting, the *Committee on the New-England States* presented the reports of Rev. Drs. Farley, Osgood, Hill, and Thompson, and Rev. Messrs. Holland, Putnam, Ames, Lincoln, Tilden, and Torricelli, concerning missionary work done by them; which reports were referred to the Secretary, to be used as might seem to him best.

The Committee on the Western States reported that Rev. Joseph Angier had returned from St. Paul, Minn., and confirmed the favorable reports already received in regard to the Society in that place. Rev. William G. Scandlin had been engaged by the Committee to go out to St. Paul, to make a permanent settlement there, provided, on investigation, the place appeared as hopeful as he believed it to be.

Another New-England clergyman had consented to go, on the same terms and with a similar purpose, to Sheboygan, Wis., or such other place as might finally be determined on; and the Committee were in communication with other gentlemen, in regard to other very important places, where there was need of permanent pastors.

For such objects as these, they asked an appropriation of five hundred dollars, to be used at their discretion, the items to be afterward reported to the Board; which request was granted.

This Committee also submitted a report just received from Rev. Charles H. Brigham, giving a favorable account of the movement for the formation of a society at Ann Arbor, Mich.

The Committee on Publications reported, that, in accordance

with the permission granted at the last meeting, they had sent the publications of the Association to the following institutions, in response to applications received: State Normal School, Bridgewater, Mass.; Circulating Library Association, Davenport, Iowa; City Library, Concord, N.H.; Delaware County Academy, Delhi, N.Y., and Parish Libraries of Unitarian Societies at Groton Junction and Winchendon, Mass.

This Committee also made the following recommendations, all of which were adopted: —

1. That a limited number of copies of all the Army Tracts be printed on fine paper, — some of them to be placed in the hands of the authors of the tracts, for such disposition as they might wish to make of them; and the rest to be sold, at a remunerative price, to persons who might like to preserve them as connected with an interesting period of work.

2. That an appropriation be made for the purchase of a number of copies of the "Monthly Religious Magazine" for September, containing the address of Rev. E. H. Sears, before the Alumni of the Cambridge Divinity School; the copies to be distributed by the Committee, as might seem to them best.

3. That fifty dollars be appropriated for the purpose of carrying out a plan, begun several years ago, of procuring a complete collection of all matter ever published in the interest of Unitarian Christianity, to be deposited in the rooms of the Association.

4. That Charles E. Norton, Esq., be requested to loan to the Association the plates of Professor Norton's Reply to Strauss, in order that it might be published by them with a supplementary note, to be prepared under the direction of the Committee, which should consider the latter arguments of Dr. Strauss.

5. That an offer made by Rev. George R. Noyes, D.D., of the plates of his Translation of the Book of Job, be accepted, and that the Committee have authority to draw the sum needed for their purchase and repair.

6. That an agreement be made with Walker, Fuller, & Co. to purchase fifty copies of the "Works of Orville Dewey, D.D.," whenever they publish another edition.

The Committee on the Middle and Southern States reported, that various appeals had come to them for aid for the sufferers in Charleston, S.C., and most emphatic testimonials as to the

good accomplished by the money raised at the Annual Meeting of the Association, and disbursed by its missionary, Rev. Calvin Stebbins; and they proposed, unless otherwise directed by the Board, to make an appeal, by means of public meetings and the press, for money to be employed for the relief of the needy in Charleston, under the direction of Mr. Stebbins. This plan was approved by the Board.

The Committee on the Pacific Coast reported, that Rev. Charles G. Ames had consented to go to California, under the direction of the Association; and authority was given to the Committee to employ him, as missionary of the Association on the Pacific Coast, for one year.

This Committee also reported, that letters had been received from Nevada, representing that there was good opportunity for missionary work in that Territory.

The subject specially assigned for consideration at this meeting — an appropriation to the Meadville School — was taken up; and after the reading of the reports, presented at the last meeting, and some discussion, one thousand five hundred dollars was appropriated, to be used in such manner as the Trustees of the school should deem best.

A Committee of three, consisting of Messrs. Kidder, Clarke, and Hinckley, was appointed to nominate a Vice-President and Director to fill the vacancies existing through the death of Mr. Livermore, and the resignation of Dr. Stebbins.

The President then presented to the Board the following address from the British and Foreign Unitarian Association:—

To the President, Officers, and Members of the American Unitarian Association.

DEAR CHRISTIAN BRETHREN, — We, the President, Officers, and Members of the British and Foreign Unitarian Association, assembled this day at our Fortieth Anniversary Meeting, feel it a solemn duty to address you on the subject of the great crisis in the history of your Republic, and on the duties which in consequence devolve especially on you, and in some degree on all the lovers of liberty and human progress throughout the world.

We cannot restrain the profession of our profound sympathy

with you and your countrymen in the calamity which has recently befallen you, and our horror at the dastardly crime by which you have been deprived of a patriotic and distinguished President, in whom your Republic had just expressed its continued and unwavering confidence. We desire to record to the world our admiration of the character of your late President. We recognize in his consistent efforts to put down slavery, his calmness in danger, and in his forbearance and mercy in the hour of victory, elements of true moral greatness. And we deeply deplore the loss which his death has inflicted on you, at a time when you stand in especial need, in the conduct of public affairs, of the calm wisdom and the courage and forbearance of a Christian statesman.

While we give utterance to our sorrow, we would at the same time congratulate you on the prospect of the early cessation of civil war in your borders, and of the immediate and entire abolition of the horrible pest and curse of slavery.

It is our earnest desire and prayer, that your statesmen, aided by the united efforts of your best citizens, may be enabled to mitigate the inconveniences and sufferings and avert the dangers of the present crisis, so that the transition from slavery to free labor may be effected safely, and with the smallest possible suffering to all classes.

We do not doubt, that you, as a body of men professing Christianity in its purest and most benignant form, will feel it a sacred duty to do what you can to restrain wrath, and to promote peace and love. May it be your honorable distinction to aid in the removal of prejudice, and the subjugation of all malignant passions, that the future career and history of the United States of America may be one of true and cordial union, and of great increasing prosperity.

If, in preparing for their new condition the freedmen, now for the first time introduced to the enjoyment of their natural rights, help from other lands is needed, be assured of our sympathy, and our desire to join in the holy work of restoring a large and injured class of our fellow men to the dignity and enjoyment of freedom.

We rejoice with you, that some of the obstacles which have hitherto impeded the progress of pure Christianity in the Southern States, will now be removed; and that new opportunities of

doing good, and of proclaiming a gospel of freedom, peace, and love, are opened before you.

We rejoice to know, that a spirit of union and zeal, such as has never before been manifested, now animates the members of the Unitarian Church in America. We desire to express our admiration of the sacrifices and the effects they are making, and we cordially wish them God-speed.

We desire to strengthen the bonds of union and amicable feeling which should exist between them that love civil and religious liberty on both sides of the Atlantic. Between your citizens and ours, there should be uninterrupted confidence and sympathy. United as we are with you in the profession of the same views of a great and merciful God, and of a compassionate and benignant Saviour, we solemnly record our hope and trust that nothing may ever occur to weaken our fraternal regard, or hinder zealous co-operation in the things that make for the peace and welfare of all nations on the face of the globe, and of all classes of society.

(Signed) William D. Prier, President for the year; Jerome Murch, President elect; John James Tayler, B. A.; John Bowring, K.B., L.L.D., F.R.S., F.L.S., M.R.A.S., &c.; G. Vance Smith, B.A.; Alfred Lawrence; Thomas Sadler, Ph. D., Henry Bicknell, John T. Hart, W. N. Coupland, E. I. Nettlefold, J. Pracy, Thomas L. Marshall, Henry Ierson, M.A., H. I. Preston, J. H. G. Munn, Edward Talbot, John Ellis Mace, Robert E. B. Maclellan, James Phillips.

R. Brook Aspland, M.A., *Secretary.*

After reading the above address, the President read the following reply which he had prepared, which was unanimously accepted by the Board, and referred to a Committee, consisting of the President and Secretary, to be properly engrossed, signed, and despatched: —

To the President, Officers, and Members of the British and Foreign Unitarian Association.

Dear Brethren, — Your address to the President, Officers, and Members of the American Unitarian Association, has been laid before us this day, at our first meeting since it came to the hands of our Secretary. We receive it with respect and gratitude.

Your regrets for the death of the late Chief Magistrate of our country are welcome to us. You rightly judge him to have been a wise, courageous, humane, and patriotic statesman.

We value whatever measure of sympathy has in foreign countries been accorded to our Government and people during the contest which is now brought to a successful close. The strife would have been less protracted, and less afflictive to both conquerors and conquered, had a friendly sentiment abroad been more widely diffused and more earnest. Especially we now prize the expression of it from you as our fellow-believers in the glorious gospel of truth, righteousness, peace, and love.

We estimate, like yourselves, the vast blessing of the "abolition of the horrible pest and curse of slavery," — a blessing worth the great woes which its acquisition has cost us.

We cordially respond to your hope and expectation, that, as far as the permanent interests of the country and of humanity admit, the bad men whose conspiracy against civilization, freedom, and God, has been baffled, will be leniently dealt with by our rulers.

We do not fail to consider the solemn responsibilities which an untried though most auspicious condition of things imposes on the people of this nation. In fulfilling the duties which are before us, and to which we address ourselves without elation and without distrust, should we see occasion for the aid of enlightened and Christian men of other lands, we shall find encouragement in the assurance that yours will not be wanting.

We desire to study the things which make for peace with all men, and to strengthen all ties of fraternity with those who are of the same household of a generous and life-giving faith.

After the reading of this communication, the Board adjourned to Monday, October 9.

LETTER FROM SOUTHERN UNITARIAN SOCIETY, AND REPLY.

THE following correspondence is published in accordance with a vote of the Executive Committee, and was inadvertently omitted in the last number: —

At a special meeting of the Committee of the Southern Unitarian Society, Avenue-place, Southampton, May 21, 1865, the Rev. Edward Kell, M.A.F.S.A., in the chair, it was resolved unanimously, on the motion of Mr. Robert Duncan, seconded by Mr. John Lee:—

That the Committee of the Southern Unitarian Society, "established in the south of England in 1801, for the promotion of religious knowledge and the practice of virtue by the distribution of books," feeling a deep and affectionate interest in the welfare of their Unitarian Christian brethren in the United States, beg, in behalf of the members of the Society, to tender to the members of the American Unitarian Association, and through them to their American Unitarian brethren generally, their sincere condolence on the atrocious assassination of their noble and beloved President, who so ably and wisely steered the vessel of the State in a crisis of peculiar difficulty and peril. They heartily congratulate their fellow-believers on the legislative abolition of slavery, for the extermination of which so many of them have made heroic sacrifices, and trust that, freed from this impediment of their national elevation, they may, by the blessing of God, pursue a career of increased prosperity; and they fervently pray that every succeeding year may cement the bond of amity between two nations linked together by so many ties of kindred, liberty, and religion.

Secretary, Edmund Kell.

Treasurer, Edward Dixon, J.P.

Committee, Robert Duncan, John Watson, M.D., John Lee, Henry Simpson, Robert Berry, Thomas Lasans.

EDMUND KELL, *Secretary*.

BOSTON, July 13, 1865.

To Rev. EDMUND KELL, &c.,
Committee of the Southern Unitarian Society, in England.

I am instructed by the Executive Committee of the American Unitarian Association to acknowledge the receipt of your letter with its expression of sympathy and kindly feeling towards the Unitarians of the United States, and of condolence at the assassination of the late President of our nation.

The Committee have caused the letter to be published in our denominational journal and newspapers, and desire to return to

you their cordial thanks, and to reciprocate the sentiments of friendship and interest which you so kindly express.

It would be idle to disguise the fact of our disappointment that such sympathy was withheld, at the time when we needed it most, in a cause which has in no respect changed except by its ultimate success; but we believe that this was only because of a misapprehension of the nature of our struggle, and that better opportunities for mutual acquaintance alone are needed, in order to bind us closely together in sentiment and in action.

We watch your denominational prosperity with almost the same interest as our own. Some of the names of our English brethren are as familiar here as on your side of the ocean; and such an expression of sympathy as your letter conveys, gives us a new feeling of strength.

In the bonds of Christian fellowship.

CHARLES LOWE,
Secretary of the American Unitarian Association.

INTELLIGENCE.

THE UNITARIAN ASSOCIATION OF THE STATE OF NEW YORK met on Monday, Sept. 4, and elected the following officers for the ensuing year: President, Rev. Frederic A. Farley, D.D.; Vice-President, Peter Cooper; Treasurer, Richard Warren; Secretary, John W. Cory; Directors, Robert M. Field, Nathan Chandler, E. S. Mills, David B. Halsted, Rev. Alfred P. Putnam, Rev. Samuel Osgood, D.D.

Mr. JOSEPH MAY, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the society in Yonkers, N.Y., on Thursday, Sept. 14. The order of services was as follows: Introductory prayer, by Rev. Frederic A. Farley, D.D., of Brooklyn, N.Y.; selections from the Scriptures, by Rev. John W. Chadwick, of Brooklyn; sermon, by Rev. Samuel J. May, of Syracuse, N.Y.; ordaining prayer, by Rev. Octavius B. Frothingham, of New York; charge, by Rev. John Pierpont, of Washington, D.C.; right hand of fellowship, by Rev. Alfred P. Putnam, of Brooklyn; address to the people, by Rev. Samuel Osgood, D.D., of New York; benediction by the pastor.

Rev. CHARLES J. BOWEN was installed as pastor of the Mount Pleasant Society, Roxbury, Mass., on Sunday evening, Sept. 10. The order of services was as follows: Introductory prayer and reading from the Scriptures, by Rev. James W. Thompson, D.D., of Jamaica Plain; sermon, by Rev. Edward E. Hale, of Boston; installing prayer, by Rev. George Putnam, D.D., of Roxbury; right hand of fellowship, by Rev. James Freeman Clarke, D.D., of Boston; benediction, by the pastor.

KENOSHA, WISCONSIN. — A Unitarian Society has been organized in this town, and Rev. N. M. Mann has accepted an invitation to become its pastor.

RIPON, WIS. — The Liberal Society in this place, which was originally organized as a Universalist, has recently been reorganized as a Unitarian Society. The pastor, Rev. R. S. Sanborn, heartily sympathizes with this movement.

ROCHESTER, N.Y. — The corner stone of the New Unitarian church in this city was laid on Tuesday, Sept. 5. The services were conducted by Rev. George W. Hosmer, D.D., of Buffalo, N.Y., and Rev. Frederic W. Holland, pastor of the society.

Rev. D. M. REED, recently pastor of the Universalist Society in Dubuque, Iowa, has received a call from the Society in Rockford, Illinois.

Rev. SAMUEL B. STEWART has accepted a call from the Society in Lynn, Mass.

Rev. WILLIAM B. SMITH has accepted a call from the Society in Walpole, Mass.

Rev. STEPHEN G. BULFINCH has accepted an invitation to take charge of the Society at East Cambridge, Mass., for one year.

Rev. CHARLES NOYES has accepted a call from the Society in Northfield, Mass.

THE FIRST SOCIETY, BOSTON, Rev. Rufus Ellis, pastor, having voted to sell their real estate on Chauncy street, have purchased a lot of land at the corner of Marlborough and Berkeley Streets, where they will commence at once the erection of a new church.

Rev. CHARLES G. AMES, of Albany, N.Y., has accepted an invitation to go, as missionary of the American Unitarian Association, to the Pacific Coast.

Rev. SYLVAN S. HUNTING, the regiment of which he has been for several years chaplain, having been mustered out of service, — has accepted an appointment from the American Unitarian Association, to do missionary work in Michigan.

THE MAINE CONFERENCE OF UNITARIAN CHURCHES held its session in Portland, Sept. 19, 20, and 21, and was attended by nearly all the ministers of the State. Very interesting services and discussions were held; a permanent organization was effected; and, in connection with proposed missionary work, the following resolutions were adopted: —

"*Resolved*, 1. That all the Societies connected with this Association be requested to raise money for missionary purposes, to be expended in this State.

"2. That a Committee on Missions be appointed, to consist of three members, to be appointed by the Executive Committee of the Conference; that this Committee be authorized and instructed to expend the money raised according to their best judgment, and also to advise with the Secretary of the American Unitarian Association, in regard to the needs of the parishes in this State.

"3. That the different ministers be requested to have it understood that they will preach one-half of any Sunday in any place within easy reach that may need their services.

"4. That the delegates present pledge their Societies, as far as possible, as to the amount to be raised in each."

The only drawback to the occasion was the lamentably thin attendance, at the meetings, on the part of the laity. It is hard to understand why such an opportunity for religious edification and quickening should have been so neglected.

ACKNOWLEDGMENTS.

Aug.	24.	From Society in Portsmouth, N.H., additional . .	$8.00
"	25.	" Rev. C. A. Bartol, D.D.	9.00
"	26.	" W. R. Cole, as an annual membership . . .	1.00
"	31.	" Josiah G. Dearborn, Weare, N.H.	10.00
Sept.	2.	" Rev. T. T. Stone, as an annual membership .	1.00
"	5.	" W. H. Brooks, as an annual membership . .	1.00
"	13.	" Society in Yonkers, N.Y., for Monthly Journals	17.90
"	15.	" Miss H. F. Webb	3.00

THE

MONTHLY JOURNAL.

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OUR DENOMINATIONAL WORK.

I. — MISSIONARY WORK IN NEW-ENGLAND TOWNS.

WE propose to present, in several successive numbers of this Journal, Articles upon various branches of denominational work, with such information and suggestions in regard to each, as the experience of the year may enable us to offer. We believe that such a survey of the field, by separate and special investigations of each portion by itself, may be the fittest way of studying our opportunities and our true method of action.

The first point, and the one which we shall notice in the present number, is the opportunity presented in New-England towns. We choose this topic first, because we desire, without further delay, to publish portions of certain reports by which this subject will be best illustrated.

It will be remembered by those who have read in previous numbers the record of the doings of the Executive Committee, that the Secretary was authorized to make arrangements with such of our ministers as might be disposed to join useful service with their summer recreation, by which they should preach, during their vacation-absence, in places to be determined by him.

The places were selected in consultation with persons acquainted with the different sections; especially in New Hampshire, with Judge Bellows of Concord, and Rev. Mr. Stevens of Manchester, who were appointed for this purpose by the New-Hampshire Conference. Twelve clergymen, whose names have already been given in the record of the Executive Committee, engaged in this service; and reports have been received from all of them, laid before the Committee, and placed upon the files of the Association. We wish that our limits enabled us to print them all, but must be content with mere extracts from a few.

The object proposed in this movement was twofold. First, the formation of new societies; and, second and chiefly, to provide, in places where Liberal Christianity was little known, an opportunity, if only for a few weeks in the year, of listening to an exposition of our faith. But incidentally we desired to observe the condition of religious thought and belief in our New-England towns; and it is with especial reference to this point that we shall make our selection from the Reports.

REPORT OF REV. DR. FARLEY.

On Sunday, the 13th August, I preached, forenoon and afternoon, in a neat and well-arranged hall at South Weare, N. H., capable of seating some two hundred persons. The hall was at least three-quarters full at both services, and more attentive hearers could not be had. The population of the entire township of Weare is composed of Methodists, Baptists, a few Trinitarian Congregationalists, Friends, and Universalists; the latter taking what may be called those liberally inclined into their congregations. The audience at South Weare had a sprinkling of each of these sects. There is no regular stated ministry in South Weare. A short distance from the hall is an old and large building, once the parish church for the whole population. It is claimed now in about equal proportions by Methodists, Bap-

tists, and Universalists; and, were it sold, the proceeds must be so divided. There is a small fund yielding about three hundred dollars per annum for the support of a gospel ministry, of which each tax-payer may direct to which of these or of any other denomination his share shall be paid. Aside from this, (by reason of which and a little occasional voluntary aid, the three denominations named above, the larger share falling to the Methodists, are enabled to have occasional preaching,) there is no provision made for public worship.

In the morning I preached on the obligation to follow Christ; and, before the benediction, premising that I presumed it to be well understood who I was and for what special purpose I had come among them, announced my purpose at the second service to be to unfold, in an extempore discourse, the distinctive features, positive and negative, of the Unitarian Faith; offering, at the same time, a variety of our tracts to any who might please to take them. They were all taken promptly.

In the afternoon a larger congregation assembled, and I preached at least an hour without the smallest flagging of attention on the part of my hearers; told them at the close that I should be glad to see and converse with any who, during the week, would call on me; and announced my intention to hold services at Weare Centre, about four miles away, on the next sabbath, in the Universalist Church. That building is used by the Universalists only on alternate Sundays. During the week I visited several persons, and was visited by others; conferring freely upon the religious condition and needs of the vicinity, and the character, claims, and adoption of our faith.

On the 20th August I preached at Weare Centre to nearly or quite two hundred persons; embracing, in part, those whom I had addressed on the previous Sabbath, but in the largest part new-comers. In the morning I preached from John iv. 14. Pursuing a similar course to that of the previous Sunday, I announced the subjects of which I should treat at the second service; and at that, after a brief exposition of our faith, I dwelt at length and successively on three points, — the mission, office, and authority of Christ, the inspiration of Scripture, and the doctrine of the Future Life. These points were suggested by

my intercourse in the vicinity during the preceding week. There was quite a rush for our tracts after service, and not enough for the demand. Several also remained to talk with me, though I had preached at great length.

From Weare, Dr. Farley went to Newport, N.H., where he reports a gratifying and exceedingly interesting experience; but we are compelled to omit it, and will only add the closing words of his report: —

Conversation with Rev. Mr. —— upon the religious aspect of things confirmed me in the impression I had from all quarters received, that indifference to the whole subject of religion exists, to a remarkable degree, throughout the State. Every village through which I passed showed, in the neglected look of its church or churches, the melancholy fact; and almost every man I talked with affirmed it. The *Evangelical* clergy would shut out light, and have succeeded so far as to keep their people deplorably ignorant of what we really believe, even to doubting whether we believe any thing. The State has always been devoured by *party politics* to a sad extent, and still continues to be, to the great neglect of the higher interests of education and religion; and sectarianism *in* religion has made unbelievers, sceptics, and the utterly indifferent. The Universalists, active and proselyting as they have in general been, are laboring still under the almost fatal prestige of laxity of moral principle and habit; and many shrink, therefore, from the contact, who might be attracted by another phase of the Liberal Church. The prejudice thus created may or may not be unjust; but there it is. Hence, as at Newport, their societies are not strong, nor, even in these and in other places, as strong as once. It seemed to be agreed that there are Unitarians scattered about everywhere, — many more than avowed themselves, — yet difficult to be gathered into congregations at present. Mr. B—— observed people at church from all, even the Congregational, Churches, whom he would never have thought of seeing at such a service; and two prominent members of the Congregational Church who were present, reputed to be strict ones too, admitted, on Monday

morning, their astonishment and gratification at what they had heard. I am sure, that, without being offensive, which there is no need or propriety to be, I spoke with utmost plainness; and a Universalist Professor of Tufts College expressed himself as well satisfied as those *orthodox* men with the exhibit made.

I do not think the prospect of immediately establishing a self-supporting Unitarian Church in either place I visited, very encouraging. Occasional visits from our preachers would do great good, as would the introduction and dissemination of our religious literature. The people need to get their minds open so as to be willing to doubt, to think, to inquire upon these subjects; but yet more to get their hearts open and touched, to be made to hunger and thirst for the true bread from heaven, and for the waters of life. One of the best signs I met, was at South Weare, where Mr. —— suggested to me the question, what I should think, in case of inability to establish a regular society and Church with its pastor, of forming an association for holding and conducting social public worship among and by themselves, for the nonce, and preparatory to something better. Of course I encouraged him in the suggestion; and afterwards, in conversation with him and other gentlemen, all were agreed, and expressed their resolve at once to take measures to carry the suggestion into effect. Mr. Clarke's Service Book, some copies of the Cheshire Hymn Book, and a half-dozen volumes of earnest serious practical sermons, would be a great help to them. I selected a number of our tracts (as the Secretary knows), which I think would answer a good purpose by being read in such services. Why should not this idea of social lay public worship be adopted by the Executive Committee? and, if no manual or order for such a service in the judgment of the Committee exists, why not cause one to be prepared, brief in form, yet various in its offices, with a sufficient collection of hymns, making it complete in itself, yet low in price?

Rev. C. G. Ames and Rev. J. B. Torricelli preached four successive Sundays in Milford, N.H., where Liberal preaching had already been heard. We give a portion of the —

REPORT OF REV. C. G. AMES.

About one hundred persons met me each time in the Town Hall, and they were all "good hearers." I presented practical subjects, and sought to interest them in religion itself as a personal and social concern. Yesterday morning I spoke on Church organization; not on any basis of authority or of creed, but in "the communion of the Holy Ghost." I explained the mission on which the American Unitarian Association had sent me, — told them that names were of minor importance, but you would be glad to encourage and assist them to effect and sustain an organization "to learn, practise, and promote Christianity, the religion of love to God and man." I then asked how many of them would signify their belief that some such an organization was possible and desirable, and their willingness to unite with it and help make it a success. About sixty persons, all adults, and many of them heads of families, arose. I then asked if they would name a time when they would meet, and consider the subject further. No response came, as no person felt free to speak for the rest. I told them that the American Unitarian Association would be glad to have them take the matter wholly into their own hands; but, to make it easier for them to start, perhaps the Association would send some minister to meet them at a future day. And there it rests.

Many of the people who heard me, and who would gladly unite in the proposed organization, are Spiritualists; but they did not wince under my saying, that Spiritualism, though helpful to confirm our faith in a future life, can never be a substitute for religion, nor a suitable foundation for a Church. My impression is, that most of them would be reasonable, and would welcome a system of broad, kindly, religious instruction; and that a right-minded, catholic, Christian man, by spending a few weeks with them, could win a hundred souls into blessed fellowship with each other, and with the Father.

Rev. Dr. J. W. Thompson preached in a very different community, as his report will explain: —

REPORT OF REV. DR. THOMPSON.

You were kind enough to express the wish that I would preach, if an opportunity offered, in some town in New Hampshire not provided with a Unitarian ministry, during my vacation. I accordingly sought and found an opportunity for a single Sunday in the town of Whitefield, a thriving place of considerable importance a few miles above Littleton. I know not that there was, or is, a single Unitarian in the town. There are two churches well attended: one called the "Second Advent," the other the "Union" church; the latter composed of Methodists and Freewill Baptists. To these I preached by invitation of the Baptist minister, to whom I had been introduced by a leading Methodist layman. Minister and people received me with great cordiality, and expressed an earnest desire to hear me again. From what I saw and heard, I inferred that Whitefield is quite a church-going place; and I have no doubt that a little of that seed of the word which our ministry sows would find here a ready soil, and spring up and grow, blade, ear, full corn. But, in order to effect this, I would not displace, nor disturb, any existing religious organizations. Let it be ours to be their fraternal fellow-laborers. As such we shall find them, in many places, like Whitefield, ready to welcome us with every token of joy and love.

Rev. W. P. Tilden went to preach, during the whole month of August, in Thomaston, Me., and presents the following statement of the results of his mission: —

REPORT OF REV. MR. TILDEN.

I found, on arriving at Thomaston, that the Unitarian church in that place had not been opened for worship, save on two or three special occasions, since the death of its lamented minister, Mr. Fernald, about four years ago.

I was very kindly received by the people, who seemed heartily glad in the thought of having the coals kindled again on the old altar. They had evidently grown hungry by long fasting, and were ready to take, with a relish, such bread as the American

Unitarian Association had sent, without any curious scrutiny of the brand. After preaching four Sundays, morning and afternoon, visiting among the people, and talking freely with them of their interest in the new movement, I am happy to report encouraging prospects for a permanent Unitarian Church and society, if the right man can be found to become their pastor. The attendance at church was very good, — each afternoon especially, — nearly filling the house, and the attention and interest was fresh and earnest. They have a neat and attractive house that will seat from two hundred and fifty to three hundred persons. While I was there, a Sunday-school was gathered of seventy-five pupils. Twelve ladies and two gentlemen came forward promptly to serve as teachers. There is no lack of ability to give a minister a good support, if they can be united, though they may need a little assistance for the first year, as I counselled them to think of nothing less than a thousand dollars for a salary. I learned that seven hundred dollars had been subscribed, mainly in small sums, from *ninety-five* persons. This is much more encouraging than a larger amount from a few rich individuals. They need a good earnest Christian man, of sufficient ability to command their attention and respect, and sufficient religious earnestness to win their confidence and co-operation.

Thomaston is a place of importance, not only as a thriving, prosperous town, growing in wealth and influence, but as connected, through its large number of sea-captains and sailors, with all parts of our country and the world. We cordially commend the "little flock" to the fostering care of the American Unitarian Association, hoping that one will soon be found for them who will prove "the right man in the right place."

Rev. A. P. Putnam performed missionary service in Orford, N.H., and in Danvers, Mass. We give only the portion of his report which relates to the latter place: —

REPORT OF REV. MR. PUTNAM.

The Danvers movement is a very interesting one. There has long been a Unitarian Church at South Danvers, where

Messrs. Bigelow, Sewall, Wheeler, and others have been settled. Danvers and South Danvers, formerly one township, are now divided. Danvers, which still retains the old name, has over five thousand inhabitants, and six churches; two Orthodox, one Universalist, one Baptist, one Catholic, one Episcopal, — the latter being very small and weak. There have long been those in town who have claimed to be Unitarians, and who have desired to hear Unitarian preaching. Then there were others who more and more disliked the Orthodox preaching, which they had been accustomed to hear all their life, and who now longed for something more practical, liberal, and cheering. Besides these, there were radical Antislavery men, Come-outers, who had left the old churches many years ago, because the latter had been so false to the great question of the hour, — and some Free-thinkers, who, breaking away from the old theology, and knowing that they never could and never would accept *that*, found themselves in much sympathy with the views of Theodore Parker. The Universalist Church never succeeded in bringing into its fold these various classes of persons, — persons who, for general intelligence, respectability, and social standing, are not surpassed by any others in town.

It seemed to me to be an opening for a Liberal Church; and I accordingly, during my vacation, secured an appropriation from the Association for supplies for several successive Sundays. I engaged the Town Hall, which is very central, and admirably adapted to the purpose. I preached the first Sunday myself, at the suggestion of friends, and gave my services gratuitously. There was but one service, and the attendance was very gratifying. The audience was composed of people from all parts of the town, and they were amongst the very best of the citizens. I was followed by Messrs. Mayo, Fay, Drs. Stebbins, Briggs, and others. Preaching has continued until now, and will be through the year; and it is hoped, permanently. The audiences have ranged from seventy-five to one hundred and fifty persons, the larger congregations being in the evening. A great deal of interest has been felt and expressed by persons who could never have been interested in any other church in Danvers. It is very touching to hear and see all this. It is almost maddening

to think what these people have been subjected to in the past. There are good substantial citizens engaged in this movement, who have been foremost in every good cause, and generous in every charity in town, but who have had to hear, Sunday after Sunday, from the Orthodox pulpits, that all of their good thoughts and deeds were of the Devil, that there was no good in their souls, and that the reason why they did not accept the doctrines of the Trinity, — total depravity, and endless damnation, and the rest, — was, that they were so spiritually blind and carnal and corrupt. There are good Christian women there, who have longed for Church sympathy and the Church sacraments during many and many a year, but had been denied them all because they could not accept some wretched dogma which the Churches had erected as a bar to their communion. There are parents there whose affections have been outraged beyond endurance, in time of trial and bereavement, by hints and teachings that their dead unbaptized children, or departed "unconverted" friends, were hopelessly beyond the possibility of redemption. To these classes, and others of a similar character, Liberal Christianity comes as a new and blessed revelation. Said one of the prominent friends of the new movement, who has left the Orthodox church, — "This Unitarian preaching does me a real good. I feel better and happier for it. It helps me. The preaching I have heard at the Orthodox church, so far from doing me good, did me a positive harm. It was so absurd that it made me *mad*." The honest confession would find an echo in thousands of minds.

Dr. Bellows must look on this side of the subject of multiplying churches. Does he expect thinking men and women who are bright, noble, aspiring, can go into such Orthodox Churches, Sunday after Sunday, only to hear what shocks their reason and their common sense, and what outrages all their finest feelings and best sympathies? Let our Orthodox Churches settle ministers who will preach a decent religion, and there will be no trouble. But so long as they do not, and seek to exclude from the Church communion, and from the kingdom of heaven, those who cannot believe as they do, but are in heart and life every whit as good, the Unitarians owe it to themselves and

to their Lord to multiply just as many churches as they can, and to give themselves no rest until there is an end of every such abode of bigotry and inhumanity.

There are reasons why I should feel deeply and speak strongly about this matter.

The Danvers friends have organized sufficiently, and contributed sufficiently, also to ensure preaching for months to come. Let some good, able, earnest man go there and preach permanently, and he could, without doubt, build up a fine society.

We have no room for more, except for the closing paragraph from the report of Rev. G. H. Hepworth, which we quote as being a somewhat different case from those already given.

After relating his efforts in Stowe, Vt., and in Lancaster, N.H., he says:—

REPORT OF REV. G. H. HEPWORTH.

I next went to Littleton, where I preached four or five Sundays. There is no chance to build a society there. Our sympathizers are few. Still I think I achieved a success; for I preached half the time in the Methodist church, and half the time in the Orthodox church. This certainly was unexpected.

My experience makes me feel that the employment of ministers to spend their vacations in itinerating is a grand thing. I only wish we were an army, instead of an awkward squad, that we might occupy the land over which we travel.

This report very imperfectly conveys what we have gathered from other sources in regard to the interest awakened by the few weeks preaching in Littleton.

The cordiality on the part of the ministers in opening their churches to one of a different faith, was equalled by the earnest attendance on the part of the congregations.

The aisles as well as the pews were filled with attentive listeners. Moreover, the speaker was invited and listened to *as a Unitarian* preacher. And when he, at the very

outset, declared to them that he should speak from that standpoint, and with doctrines widely differing from those which they professed, but that he should try to show how these, nevertheless, in their unfolding and in their application to life and character, led to what they must accept as true Christianity, he at least so far won their assent that they heartily urged him to stay longer in their midst.

The reports, which have thus been given, sufficiently illustrate the results of this experiment in missionary work. The space which they have occupied leaves us little room for observations of our own. And yet there are a few things which we desire to say in connection with the subject which has thus been laid before us, considering it chiefly as a study into what we ought to do in regard to the furtherance of our cause in such New-England towns.

And first, we hardly need to refer to the general aspect of encouragement which this experiment has afforded. There is no place in which we tried to have preaching, where it was not more or less eagerly welcomed. And even where there was least doctrinal sympathy, the movement was treated with respect, and developed unexpected approval. We cannot but compare this result with what might have been experienced, had the same experiment been tried twenty years ago.

It reveals, or rather it confirms what we have long believed, that there exists a degree of Liberal sentiment in our New-England communities such as is no more to be measured by the number of Liberal churches or professedly Liberal Christian disciples, than was the martial energy of our people, at the beginning of the rebellion, and their self-sacrificing patriotism, fairly represented by the measure of their professedly warlike habits and pursuits.

And now the question naturally arises, What has happened during these twenty years to bring about this change of things? We have had no missionaries out. You find no copies of our religious papers in the dwellings of those New-England towns; no copies of Channing or Clarke or Hedge or Peabody. The names of our writers and preachers are not known, and our denominational name is in bad repute. And yet our doctrine, when heard, appeals at once to their convictions; and they are astonished to find, when they listen to our statements, that they are themselves Unitarians.

It is obvious enough from whence the change has come. It has come from the advancing thought of the age. It has come through the teaching of literature, which, during these last years, has been so leavened with liberal thought. It has come through the quickening and enlarging of the mind, that has been occasioned by the larger activities and broader and deeper experiences of these earnest times. It has come from the gradual march of progress and enlightenment; and we have no special occasion to glory in it, except from the proof it gives, that progress and enlightenment are on our side.

When, therefore, we begin to inquire what it belongs to us to do in the matter, the thought readily suggests itself, What *need* we do? What better missionaries need we have than those which have been these twenty years at work? And, if these silent influences so inevitably bring about the result we seek, may we not safely wait, and not use in aid of it our ministers and our funds?

We assume, that the general spirit of such an inquiry is readily enough answered by the feeling which is tolerably universal in the Unitarian conscience, that our faith in God's providence does not do away with our sense of obligation to use the talents God has given us for the great

ends of His kingdom. But it is a fair question, how far, *considering the limited supply* of funds and men, we had better spend them upon such a field of service, where, as experience shows, the current is moving our way without our help. Since, after all, this is only one branch of our opportunity. Let us, therefore, briefly explain some of the reasons which lead us to attach great importance to the aid given to our cause in the smaller New-England towns.

We will admit, that, out of the number of societies that we might easily enough establish, a large proportion would probably always be feeble societies. They will never have large congregations, nor very attractive places of worship; and will never be able to secure very able or gifted preachers. But there are other considerations, which do more than is commonly realized to outweigh all these. And chiefly this, that, in such places, the church is *relatively* more important an influence than in the cities where its absolute efficiency may be greater. In the cities, the minister may be vastly more eloquent; the church edifice, more attractive; all the surroundings, more stimulating; but all this is only one among a hundred strong influences, and is dimmed by the surfeiting effect of the other ninety-nine.

In the country they go to church, not wearied by the excitement of concerts and lectures and stimulating events, which in the cities so absorb one during the week that ever so able and fervent an appeal seems cool, compared with the heated atmosphere on which it falls. They go from their farms and firesides, and find a fresh delight in meeting together. Sunday is an eventful day. They interchange thoughts and news; and, with minds stimulated by the pleasant excitement, the less eloquent words, it may be, of religious instruction fall on well-warmed ground, and are likely to take healthful root.

True, such congregations may sometimes go to sleep when they come tired from the week's haying, and may disappoint the poetry of our expectation in many ways; but there is a quiet influence stealing over them and educating them through the ministrations of the church, and the fruit afterward appears.

Besides, the minister in such parishes fills important relations which he cannot in the city. He is the school-committee man, and is brought thereby into closer acquaintance with the young than even the same office would bring him in the systematized arrangements of larger towns. He is consulted in procuring books for the library and lecturers for the lyceum: and in a thousand ways has occasions for personal intercourse with the people that a city minister, with his many distractions, cannot have; and, what is more, his influence is greater, because not shared with so many other influences.

The actual results of ministerial labor are among the things most difficult to measure; but here is one fact which certainly goes for something; viz., that by far the largest proportion of preachers to fill our ranks are boys from country homes. And, though this is not so easily proved, we shall be surprised if the spread of our faith abroad is not also largely dependent on the migration of young men and women from our country parishes, who, taught to cherish the Church as something dear, must have for themselves and their children the same privileges and the same faith in the homes to which they go. City children are more cosmopolitan in their religion as in every thing else. They are not unaccustomed, even at home, when attracted by some noted preacher or fine music, to go elsewhere to church than to their family place of worship. It is the country-born who are most to be relied on for constancy and earnestness in the faith which they have learned.

One word more before we close (though it is not quite in the line of our subject), in regard to the country ministers. We have argued in favor of supporting country churches even on the supposition that the ministers are less able and attractive than those in larger places. The country minister, however, has an unfair lot, not only as regards the insufficiency of maintenance, but as regards the want of adequate appreciation. People are too apt to measure a preacher by the conspicuousness of his position; and it is hard for parishes to listen with the same expectation and interest to the minister of a small country place that they would to the same man if he were settled over a large and influential society. It has been the privilege of our position to be brought into closer acquaintance with the workings of our various societies, and we may be allowed to say, that if there is any point on which our experience has been decided, it is in the increasing conviction of the ability and the singleness of purpose, and the high moral and spiritual efficiency, of the ministers of our country towns.

The limited amount of our resources has prevented us from doing very much as yet in this branch of our denominational work which we have thus considered; and its nature is such, that it does not afford striking results, but we believe it offers to us an inviting field for all the energy we can bestow upon it.

CHARLESTON, S.C.

A MEETING was held Sunday evening, October 1, at the Bedford-street Church, Boston, under the auspices of the Unitarian Association, on behalf of the suffering in Charleston, S.C. Hon. J. G. Palfrey presided; and, after

prayer by Rev. H. W. Foote, Rev. C. Stebbins, our missionary at Charleston, made an address, in which he set forth the condition of the people of that city, giving, with ampler illustrations, the views presented by him in his report in the last number of our Journal. At the conclusion of this address, the following letters were read: —

CAMBRIDGE, MASS., Sept. 30, 1865.

MY DEAR SIR, — I deeply regret that I cannot fulfil my promise of being present to-morrow evening at the meeting proposed to extend aid to the suffering families of Charleston.

I feel the deepest interest in the object of the meeting, and earnestly hope that the city of Boston, which extended such generous and prompt aid to Savannah last winter, will not hesitate also to contribute to the relief of the *greater* suffering of Charleston, when once they are made fully aware of its extent.

The amount of personal suffering is beyond my power of language to express. It needs only to be *witnessed* to enlist the sympathies of all right-minded persons. Here, at this distance, it is fashionable to say, "South Carolina brought on the war: let her people suffer; they deserve it."

True, South Carolina *did* "bring on the war," and she has paid a fearful penalty for her crime and folly. No other rebel State has suffered so severely in proportion to her population and wealth. For nearly four years, the former wealthy inhabitants of her sea-islands have been exiles, self-banished from their homes.

Sherman's army swept through the State, — an avenging and destroying Nemesis. Treasures of art, — paintings and sculptures of world-renowned artists, rare and costly books, family heir-looms, long treasured with fond pride and devotion, — all vanished in flame, leaving only tall, naked, ghastly chimneys to mark where had been homes of culture, refinement, and love.

Charleston, that Mecca to which every South Carolinian turned his face, — more beloved throughout the whole State than ever city was before, — has suffered more than any other

place in the South. In December, 1861, one fourth of the most valuable portion of the city was destroyed by a fire which extended entirely across it from the Cooper to the Ashley rivers.

In the fall of 1863 commenced, upon the devoted city, that fearful bombardment, lasting a year and a half, of which the world has never seen the like. From its first commencement, it never ceased until the city was evacuated in February last. Slowly and steadily that storm of iron fell, gradually extending its range farther and farther into the city until all its most valuable portion became a desert. Grass grew in its streets: all, not forced by duty or poverty to remain in the city, fled; sacrificing, frequently, valuable property in doing so.

When our forces entered the city in February last, the scene of desolation was awful, — streets encumbered with *débris* of falling walls, ruins of houses burnt by exploded shells, and buildings everywhere showing marks of the bombardment, only equalled by the gaunt, starved, and poverty-stricken aspect of the greater part of those inhabitants who ventured out of their houses. All was in strong contrast to the appearance of Savannah on our entrance there, where (except in closing its port) the war had caused no injury.

The people of Charleston (and of South Carolina) had unbounded faith in the success of their cause, and gave to it all their available means. Banks, railroads, all corporations and individuals, invested their capital, crops, and assets, in "Confederate bonds," now worthless. On our occupation of the city, we found large numbers of the people absolutely penniless and starving. Large numbers returned to the city as soon as it was possible to travel, and the country near the city became quieted by the submission of the rebel armies. Nearly all were in want: most had only Confederate money. A lady, who applied for assistance to keep herself and family from starving, showed the officer, who went to her relief, the sum of twenty thousand dollars in Confederate notes: all of it would not buy her a single meal. Large stores of rice, captured with the city, were served out in rations to all alike, without distinction of color or position. But clothing and delicacies, and nutritious food for the sick and feeble, were wanting. All that the military authori-

ties could do, *was* done. But a vast work remained for the charitable.

You, Rev. Mr. Lowe, came to Charleston with Rev. Mr. Stebbins, and saw the condition of things, and the need of help. After your return North, aid was sent, and your missionary was able, with the funds he received, to do probably more good than was ever before effected with so small an amount. More *was* then, and *is* now, needed. Those who were fortunate enough to save any portion of their property have assisted in the work. But they were few. A letter lately received from Charleston says, "Garments of all descriptions are greatly wanted. Many families are kept in-doors for want of decent clothes to wear. Think of many of the better class without shoes, and no money to purchase them; and mothers, whose children used to look nice and dress clean, having not much else than *rags* to put on them. There is one thing even more sad, and that is the cry for '*food, food!*' and there is no money, no food."

A Charitable Clothing Association has been formed. A lady of Charleston is president, and the wife of the General commanding the city is vice-president, with the widow of a late eminent officer of the United States army for secretary. They have done and are doing good; but they need help, which cannot be had there. They ask for aid. Shall they not receive it? Will our community, famed for its deeds of charity, turn a deaf ear to appeals from suffering Charleston? — Charleston, defiant and rebellious no longer; but prostrate, humiliated, impoverished, and in ruins!

I said in the beginning of this letter (already longer than I intended) that I felt the deepest interest in the result of the appeal now made to Boston and Massachusetts, to help Charleston and South Carolina.

When the late rebellion commenced, I had lived long enough in South Carolina, while employed in official duties, to be able to look from their standpoint at the questions involved in the issue. And I believe I know, that nine-tenths of the people there honestly and truly believed themselves engaged in a holy war against tyranny and oppression, as firmly as I did then and do now believe the opposite.

In 1860, I had more dear friends in Charleston and its vicinity, than in any other part of our country. No event of my life has been so painful as that which forced me, in obedience to duty, to carry the horrors of war to the doors of those whom personally I dearly loved. The day after the battle of Port Royal, I was able to do something toward preserving, for restoration to his friends, the body and personal property of a surgeon of Charleston, who fell in Fort Walker. Soon after, a flag of truce came for the body; and I received, from the rebel officer in charge of it, the only KIND message which came to me from former friends during the war. In replying, I desired the officer to say to my old friends, that I would greet them as warmly when they returned to their allegiance, as I would fight them steadily while they continued in rebellion.

I desire now to do what little I can to redeem the pledge, and enlist generous sympathy on behalf of a people, who, though misguided and wrong-headed in politics, are noble, honorable, and upright in private life.

Yours respectfully, CHAS. O. BOUTELLE.

SOUTH NATICK, MASS., Sept. 30, 1865.

MY DEAR SIR, — I regret very much that I shall not be present at your meeting in behalf of the destitute people in Charleston. Having scarcely been at home until to-day, and having business papers to prepare before next Monday, when I leave for Washington, I cannot properly leave for this purpose. But nothing that I could say about the destitution of the people in Charleston, and throughout South Carolina in the region of Sherman's march, would equal the truth. To send them assistance, in their great and pressing distress, is both due to our humanity and Christian feeling, and is true policy. The soldiers, both officers and men, have been in the habit of rendering aid to them in their great suffering, and it has been a matter of wonder that the North remained so indifferent. No rations are now issued by Government to the whites. Medicines are scarcely to be found. Families, formerly wealthy, have long made their own cloth, clothing, shoes, &c.; but they are nearly out of material. The sick and old have no comforts in

the way of tea, sugar, flour, and the like, living mostly on corn-meal and milk, happy if they can get a little salt. Many intelligent people at the South rejoice that slavery is dead, but mourn over the sad condition of the freed people, whose wants they are unable to attend to. Very few, comparatively, have money, animals, farming implements, stationery, or postage stamps, to enable them to write to old friends. Send them aid. Let upright, just, and generous men seek out those in trouble, and show them that the people of the North are as generous as brave. Let this be done at once.

I am, sir, with great respect,

Your obedient servant,

A. S. HARTWELL,
Brevet Brigadier-General.

Rev. C. T. THAYER then rose, and spoke in warm advocacy of the appeal, and gave, from personal knowledge, a confirmation of the statements of distress which had been given by the letters and address.

Rev. Mr. RICE, who was formerly Pastor of the Circular Church (Presbyterian) in Charleston, rose to inquire whether the people of that city had so far repented of their wickedness as to make them worthy to receive our aid. He recounted his own experience among them, to show how they were the instigators of the rebellion; how they had acted with bitterness and venom against every one who favored the North, and how our Union prisoners had suffered at their hands; and he declared that, unless we had proof of a change of sentiment and principle, he thought they should be allowed to suffer the penalty they had brought upon themselves.

The President replied to Mr. Rice, that all that he had said respecting the folly and wickedness of the people of the South in bringing on the rebellion, — respecting their cruelty to our prisoners, their persecution of those who opposed their hateful institution, and their hatred of the

North, — was only too familiar, and too deeply and lamentably true. He accepted, also, what some one of the speakers had referred to, the fact that he himself was one of the few who had been most obnoxious to the South; and that, if he had visited Charleston four years ago, the nearest lamp-post would have been sought for his hanging-place.

But, he continued, our Unitarian Christianity has taught us a rule of action which is clear as the light. When Charleston was the great centre of influence, and that influence was for the ruin of our nation and the oppression of humanity, it was our duty to resist and to war against her. But her influence was over now. He did not even ask whether her contemptuous pride had been humbled. Enough that her power had been destroyed, and that now she was in need. He referred, with striking emphasis, to the parable of the Good Samaritan, and alluded to the bitter feud which divided the Samaritans and the Jews, so that the very Jew who had been made helpless at the robbers' hands was an enemy of the Samaritan who dressed his wounds, with as malignant an enmity as any that history records.

Taught by that parable who is our neighbor, we do not stop to inquire whether those who require aid have repented of what they have done, or to remember the abuse they may have heaped upon ourselves. The revengeful should remember the Scripture, "Vengeance is mine."

A collection was taken at the meeting, and other amounts have been sent subsequently to the Secretary of the Association, which are acknowledged in another page of the Journal.

Rev. Mr. Stebbins will probably be in Charleston when this Journal is received; and we hope, from time to time, to publish reports of his use of the money subscribed, and of the work of his mission.

The following sums have been received in aid of the sufferers in Charleston, S.C.:—

From collection at First Church, Portland	$79.00
„ „ „ meeting in Boston	43.75
„ B. R. Gilbert	50.00
„ J. P. Blanchard and family	200.00
„ Mrs. Eliza Sutton, South Danvers	100.00
„ Wm. C. Gardner	100.00
„ friends in Lowell	25.00
„ Chas. J. Barry	10.00
„ Chas. G. Wood	10.00
„ a Friend	10.00
„ Phineas Upham	5.00
„ C. H.	5.00
„ a Lady	1.00
„ a Friend	5.00
„ „ „	5.00
„ „ „	5.00
„ „ „	2.00
„ „ „	1.00
	$656.75

THE SECOND SERVICE IN OUR CHURCHES.

I AM asked to write something upon the second service, and prefer to talk to you, dear Journal, in the way of a familiar letter, rather than to prose in the form of a set article. To begin at the beginning, let us see how unsatisfactory the second service has usually been in our churches, and then consider what has been or may be done to make it better.

Our preachers are by no means alone in this experience; and their weariness and loneliness, under the burden and heat of the afternoon of the day, are shared by fair representatives of every order of preachers that I have talked

with. If it were put to vote this day, throughout the American Church, I am quite sure that the second service, in its usual form, would be abolished. The complaint is not so much that it puts over-labor upon the preacher, as that it puts unrequited and unwelcome labor. The people generally, especially in the cities, do not give most love or attention to the second service; and one good sermon a day is all that most of them care for. Some of those who go to church in the afternoon go from reluctant duty; and the aspect of the assembly is not to be very cheering either to the pulpit or the pews. The most disheartening experience within my observation is not from our own churches; and our second service has been usually better attended than that of some of our more orthodox neighbors.

There may be a good cause for the indifference of the people, in view of the short-comings of the ministers. They see that the second sermon is likely to be an old one or an inferior one, and therefore they do not go nor urge strangers to go. If it were even superior to the morning sermon, they might dislike to have the first impression removed by the second, or a second excitement added to the first. One or the other of the two services must be *the* occasion of the day; and, if the second service is made, as in some cases in the country, *the* occasion, the difficulty is simply removed to the morning service. In some cases, the morning service has been discontinued; and the church is opened, in some rural districts, only in the afternoon, to accommodate farmers who live at a distance, and have to look after their cattle.

I have had fair experience of the second service in all its forms, — in the country, where it was quite satisfactory and better attended than the morning service, and where hearty extemporaneous sermons kept up the interest without exhausting the preacher, or interfering with the proper

preparation for the more studied morning discourse; in a considerable city, where the attendance was small and dull, and the remembrance of it is little cheering and strangely in contrast with the life and numbers that marked the occasional third service; and, lastly, in our largest city, where the afternoon service had been for years discontinued, and our churches have been opened in the evening.

In New York, the evening service has been always important; yet, in some respects, burdensome and oppressive. Our large, well-lighted churches give the appearance of a decided demonstration; yet our own people have never been, to any considerable extent, in the habit of attending, and the preachers have been obliged to rely upon strangers, in the main, who judge of the preaching and the parish by what they hear and see. The consequence has been, that they form a moderate estimate of the zeal of our body; as the assembly which, with the usual morning attendants continued, would be overflowing, is not actually, with all the help of strangers, usually more than from half to two-thirds of a full congregation. The preacher is tasked to his utmost, yet robbed of his due encouragement; and the most brilliant of our regular preachers finds his most eloquent efforts fail to fill all the room in the sanctuary, or to render it necessary to go out into the streets to make space for the attendant throng.

True it is, indeed, that the pulpit learns to benefit by the change of audiences, and the absence of the morning hearers. It uses its capital, and preaches old sermons, and very good ones often also, that give strangers perhaps a favorable idea of the fidelity of our profession, to say nothing of their ability. But the result, at best, is not what it should be; and an impression of leanness attaches to our cause, in connection with the second service, and has attached to it for years, since the first excitement of the service in the

evening ceased, and our most brilliant preacher, years ago, broke down in this brave effort to lay out his best strength twice a day.

I can say, that, for over ten years, I preached as well as I could in the evening in New York; often giving new sermons, often giving old sermons in a new dress with extemporaneous fervor, and perhaps a third of the time reading from the old stock. The experience had much that was encouraging, and the audience was generally fair. Our own people did not attend well, and the number of them lessened as population moved up town; and our reliance was mainly upon strangers, who came in good numbers, and sometimes in a throng. Yet there was something wanting generally, both in numbers and interest; and I longed for a more sympathetic service, that should add heart as well as numbers, and make the preacher feel that he was not alone, nor unhelped.

Such a service began in the second church of our order in Brooklyn, and was introduced, with important changes, into three of our churches, viz.: the Church of the Messiah, New York; the Church of the Saviour, Brooklyn; and Hope Church, Yonkers. Only one of our six churches in this vicinity that have evening services is now without the Vesper Service; and that exception was not expected when we began the movement, and may not continue to be such.

The change in our parish began in the Sunday school, and seemed very much like carrying our sympathetic school-worship into the sanctuary. Our young people attended well, and gave life to the responsive portions. The congregation adopted the change by vote, at the annual meeting, and requested their pastor to prepare a suitable manual, which he did, in connection with Dr. Farley of Brooklyn. We are now in the fifth year of our Vesper Service; and we like the change, and could not be induced to give it up.

To some persons it has been almost a new ministration of religion, and they love it beyond measure. It always wins numbers, and our church is generally filled; and, on especial occasions, to overflowing.

I will speak more particularly of its devotional features hereafter, and will now merely say how it affects the preacher. I always give a short sermon, exposition, or address, and sometimes a full and elaborate discourse, such as has an eye to the press. Last Sunday evening I preached for thirty-five minutes, and the sermon was published in the "Evening Post." Generally, I speak twenty or twenty-five minutes extempore, and aim to give scriptural knowledge, and am quite free with historical illustrations. I have studied a great deal for these addresses, and have tried to give the results of the most perfect and best biblical knowledge, not without great response and encouragement. I have not saved time or work, and do not care to add to my ease; and have labored, I think, more than ever for the second service. But I have gained in heart and mental health and joy; and, in another letter, I will tell you why.

Yours faithfully,

SAMUEL OSGOOD.

WORK IN THE SOUTH.

IT will be seen from the record of the proceedings of the Executive Committee, that it is proposed to enter with earnestness upon a new missionary effort in the South. In our next month's Journal, a detailed statement will be given of some of the considerations which lead the Committee to undertake such a movement, and the prospects of usefulness which it presents.

At present, we only allude to it in order that the attention of our churches may be called in this direction. Of

course such a work as is contemplated will necessitate a large amount of money; but the interest now felt by the community in the Freedmen, and in the reconstruction of the South, warrants our confidence that money will not be withheld. We venture to hope, that, just as the Freedmen's Societies are now largely taking the place of the Sanitary Commission in their hold upon the nation's sympathies and their appeal to the nation's charities, so in our own denomination this proposed branch of the work of the Association shall receive a degree of interest and support corresponding to that bestowed on our "Army Mission."

UNITARIANISM AND THE DOCTRINE OF PUNISHMENT.

Dr. Palfrey was right, at the Charleston meeting, of which we have given a report, when he emphasized, as a result of Unitarian teaching, the ability to overlook the question of transgression, in considering the treatment of one in need.

If our theology teaches that God cannot forgive the sinner unless some punishment proportioned to his guilt is borne, either by himself or by some substitute for him, and if it builds up such a picture of divine justice as Calvinism presents, then it follows that either we must recognize a difference in kind between the qualities of justice and love, as they are exemplified in God, and the same qualities as they are exemplified in man; or else we must adopt, for our own rule, a principle of harshness towards transgression which will make us require strict penalty for all evil-doing. In such case we *ought not* to let our charities stand in the way of the transgressor's bearing all the suffering which his deeds have brought upon him.

It is a matter of observation, that this logical inference from the nature of the Calvinistic and the Liberal systems has been the actual result of their working. One who has been conversant with the history of crime and its treatment in Massachusetts during the last thirty years, says that it has been curiously the rule, that petitions for pardon, and efforts for kindly legislation, have come from persons of Liberal religious faith.

MR. GEORGE LIVERMORE.

We have already placed on record, in the resolutions adopted at the meeting of the Executive Committee of the American Unitarian Association, the sentiments of affectionate respect and of sorrow with which they regard the death of their valued associate, Mr. George Livermore, one of the Vice-Presidents of this Board. But his eminent services to the Association and the rare excellence of his life claim a yet further notice.

In the brief space which we can command, however, we shall not attempt a complete sketch of his character, but only allude to those features of it which are especially interesting from his connection with our own religious work. It is the less necessary that we should do more than this, because such was his prominence in various relations, — as a merchant, sharing the responsibility of important commercial interests; as a man of letters, holding honorable position in connection with various scientific and literary societies; as a wise observer of public affairs, holding a place, though only a quiet citizen and far from any political aspirations, as the valued counsellor of statesmen, — that tributes have elsewhere been paid to those qualities and attainments which made him, in all these relations, so

honored and so useful. For us it is the more fitting part simply to recall how all his powers were animated and controlled by that deeply religious spirit, which was, after all, the most prominent element of his character.

Rev. E. E. Hale, in a discourse delivered the Sunday after his death, related the following incident which the speaker had learned from the lips of Mr. Livermore himself. When the tidings came of the death of President Lincoln, an event which impressed him most profoundly, instead of seeking sympathy with men, "I retired into my private room," said he, "and spent most of the day in such exercises of consecration as I thought might fit me better for serving the country. How could I better consecrate myself to serve my fellow-men? That man, I thought, has given his life to the country, and I — am I giving mine to her?" This incident was entirely in accordance with his character; and the sermon preached in commemoration by his own pastor, Rev. Mr. Badger, and printed for the family, appropriately bears the title of "The Consecrated Life."

He was religious from his childhood. His earliest recollections were connected with going, when three years old, to be catechised at the church; and from the first establishment of the Sunday-school, he was a member, either as pupil or teacher or superintendent, during his whole life. He is, perhaps, the most widely known by his collection of Bibles, which is one of the most valuable in the world. This collection was made from no merely antiquarian or curious taste. He loved the Bible with a religious love. Not Melancthon himself (whose own copy of the Scriptures was among the treasures of his library) prized the Bible more. He read it much; and, though familiar with the results of modern criticism, he was an unshaken believer in the reliableness of the New-Testament record, and of a

great portion of the old. He read it, as we have said, from the copy of Melancthon, with notes in the margin from Melancthon's pen, and caught the spirit of the great reformers as he pictured them prayerfully studying its words. He read it from Cromwell's Bible (which he recognized and rescued when it was supposed to have been lost); and he put himself in sympathy with the Covenanters as they breathed in martial energy and unconquerable endurance from the stories of its heroes, and the burning words of its prophets, and the martyr-patience of its saints. He read it from the beautiful vellum of the middle ages, illuminated by the costly devotion of pious monks writing their hearts' affection in the skilful labor of their hands and pen. But, most of all, he read it as the source for himself of guidance and inspiration and support.

He was always glad to make his collection interesting and valuable to others. He would give up a whole evening to explaining to his young friends or to others the history of the Scriptures, — beginning indeed with the papyrus-reed itself, and some ancient parchment, and showing in very fact every stage of the methods by which the different parts of the Bible have been preserved for men.

We have spoken of his connection with the Sunday-school. More than eighty young ladies have, at various times, been taught in his Bible-class, and a large proportion of them became, largely through his influence, members of the Church; for he was himself an earnest believer in the ordinances of our religion.

In his relations with his religious society, he was, as might be supposed, an active helper and a liberal benefactor; only moderating his interest in its affairs by his cautious desire that others might not be led to withdraw their own services out of a willingness to leave all to his own trusted hand.

Outside his own society, his religious interest manifested itself in various ways. He was liberal in aiding young men preparing for the ministry. Very often it was by secret gifts; and many have been helped by him in the time of struggle while gaining an education, who never knew from whence their assistance came.

He was ready to co-operate in every movement for the promotion of the cause of Christianity. But, most of all, he was interested in the affairs of his own denomination. Few persons took a deeper satisfaction in the recent signs of earnestness in our churches, evinced by the increased contribution of the past year. His position on the Executive Committee of the Unitarian Association was no merely honorary one; but he gave to the duties of it a conscientious measure of his time and thought. During his sickness, he was anxious that, at every meeting of the Board, a message should be sent to say that it was only the fact of his being confined to his room that kept him away.

He was a Unitarian to the centre of his soul; and, while most generous and catholic towards other sects, he so intensely believed in his own convictions, that he was, in this respect, thoroughly denominational. He loved the name "Unitarian;" and many will remember his almost indignant protest at the New-York Convention when it was proposed that the name should be changed. In short, he was among the most prominent of those who, during the late interesting awakening of activity in our body, have filled us all with encouragement and hope from the proof that the Christian laity possess a degree of religious earnestness and devotion that will make them bear the ark of the Lord, and hold up the institutions of the Church with all the zeal and power with which they maintain the great enterprises of the social and commercial world.

As regards his personal religious experience, there was

a delicacy which made him shrink from speaking much of his inner feelings; but his beautiful piety and Christian consecration gave to his character a grace and power which all men recognized, even if few knew of the deep sources of prayer and struggle from which they came. His religious character showed itself as a flower manifests its fragrance, by filling the air with its sweetness constantly exhaled.

In business, he was a *Christian merchant;* not only in that he consecrated his calling by honorable dealing and exalted aims, but in his recognition of the true worth of wealth. He valued money only for its real use; and, when he had accumulated the comparatively moderate amount needed for the generous yet simple habits of himself and family, he solemnly devoted all his future gains to the demands of public service. And so in all the relations of life. While he never disguised his religious feelings and his religious interest, yet he *lived* even more than he *professed.*

We should be glad to portray the triumphant faith and beautiful serenity of his closing hours. No suffering nor anxiety nor disappointment could disturb his gentle patience and his exalted hope. Two thoughts were, at such times, prominent in his mind: one, the thought of the goodness of God; and the other, the thought that trials were needed by him for his own true development. And, when friends who watched by his side seemed affected by his sufferings, he would repeat, for their assurance and his own, the words of the familiar hymn which expresses both these thoughts:—

"Through all the various shifting scene
Of life's mistaken ill or good,
Thy hand, O God! conducts unseen
The beautiful vicissitude.

Thou givest with paternal care,
  Howe'er unjustly we complain,
To all their *necessary share*
  Of joy and sorrow, health and pain."

We have thus given merely a few traits and incidents of Mr. Livermore's character. We have given no hint of the charm there was in that mingling of sweetness and energy, of resolute purpose and childlike simplicity, which made up the rare texture of his nature. His organization was singularly delicate and sensitive. His taste was exquisite. In his library he gathered gems of engraving and art, and he made it as choice in the luxury of binding and type as it was rare in literary wealth. In his garden he himself arranged every flower-bed and walk with scrupulous care; and, in all the gentle amenities of a beautiful home, he stamped the impress of a refinement and æsthetic taste which one would have noticed, had he only seen him there, as his peculiar characteristic.

Perhaps nothing can so well illustrate the propriety of the epithet applied to him, of "the consecrated life," as to recall this tendency of his tastes and temperament in connection with the history of his walk in life. Doubtless, if he had consulted his inclinations alone, it would have been in the gratification of these tastes that he would have found his joy and have passed his days. It was his sense of obligation to God that made him enter the rough walks of the world, and buffet with cares, and bear with things which to his sensitive nature caused the deepest pain. And so we find him daily, — on the one hand with all a woman's delicacy and an artist's enthusiasm, drinking in delight from the library which was his joy, or gathering flowers in his garden for a sister or a friend, — and, on the other, in his business circles bearing his way amid the current of worldliness with a sturdy arm and quick eye,

and resolute purpose and constancy of aim, which nothing could disturb.

Two incidents have come to our knowledge in connection with his recent experience which serve well to illustrate the two points of his character to which we have just referred. One is this. His place of business in Boston was in the vicinity of Fort Hill, a neighborhood densely populated by Irish families; and it was his custom all summer long, when he went from home in the morning, to gather flowers in his garden and take them in to give to the poor children in the street. So that, at last, the ragged children from homes into which a thing of beauty rarely found its way, would gather at the corner, at the usual hour of his coming, to watch for him, and receive the bright offerings and his pleasant word. He loved children, and he loved flowers; and in this little custom he simply acted out the impulses of his nature, quickened, of course, by his Christian experience.

The other incident illustrates how the completeness of his consecration overcame his natural tastes and made him do what was most contrary to his inclinations when duty seemed to demand. We have already alluded to his manner of receiving the tidings of the President's assasination, — consecrating himself anew to the service of his country, though few had shown a more ardent patriotism during the whole period of the rebellion. Shortly after that terrible event, he attended a meeting of one of the prominent societies of which he was a member; and in that body, composed of some of the most prominent literary and scientific men of the nation, — a company in whose presence his modesty ordinarily forbade him to speak at length, — he rose and pronounced a strain of exhortation and lofty summoning to duty which, we have heard more than one who was present declare, seemed like the inspiration of a prophet, and made

those among them who were most conscious of patriotic efforts feel awed and rebuked.

We offer no apology for speaking at so much length of the character of Mr. Livermore. For religious systems can as fitly be studied in the individual character of their followers, as in their literature or institutions; and few men are so essentially moulded by the peculiar form of their religious convictions as he; and in him, therefore, was eminently illustrated the efficacy and value of the Unitarian faith.

We would that some more worthy picture of his life might be given for a yet more complete illustration, that this faith, which was his own inspiration, is not only sweet to enjoy, but is a quickener of the divinest graces of the soul.

UNITARIAN LIBRARY.

At an earlier period of the history of the Denomination, a project was started of making a complete collection of Unitarian Literature, to be deposited in the rooms of the Association. The undertaking was, however, only partially carried out; partly, perhaps, because there was no suitable place in which to put such a Library and to make it available. We may hope that this difficulty will soon be removed; and it is altogether a fit time to carry forward the plan proposed.

It is hardly necessary to argue upon the advisability of such an attempt. There certainly ought to be, somewhere, a perfect collection of every thing illustrative of Unitarian history and opinions. Nothing short of that is in our minds, We wish to have not only all standard works of early and later Unitarians of every country, but every thing anywhere published in the interest of or any way connected

with the Denomination, — all sermons and addresses by Unitarian ministers, biographical sketches and memoirs, files of Unitarian newspapers and journals, reports of Unitarian conferences and societies.

Rev. F. A. Whitney has generously consented to give his services, in connection with the Secretary, in the prosecution of this attempt. And we earnestly invite the co-operation and aid of all our friends, both clerical and lay, on both sides the ocean. We trust that the opportunity of contributing to such an object, and of placing their publications in such a permanent collection, may induce authors and publishers to send to us a copy of all works embraced within the scope of our design. All communications may be addressed to Rev. Frederic A. Whitney, or to the Secretary of the American Unitarian Association, at the rooms of the Association; and every thing received will be gratefully acknowledged in the Journal.

INDIA MISSION.

[From letters No. 245 and 246 of Rev. C. H. A. DALL, Missionary to India of the American Unitarian Association.]

CALCUTTA, April 21, 1865.

I have just dismissed an audience of two hundred and thirty or more, my pupils and their teachers, after reading them, to their evident joy, the blessed words of Jesus, calling on those who love him to go forth and do good, teaching all nations, and baptizing all into the holy life of the Father and the Son. The lesson was suggested to me, and conveyed to them, in connection with the thrilling news of the fall of Richmond, flashed hither from London, in eight days by the lately opened Indo-European Telegraph. How many of my audience — and there are many fine intelligent faces among them, and a number that are good masters of English — would gladly go to America, under my guidance, and devote themselves to the work of teaching the freedmen!

When you remember that cultured men, perhaps to be one day almost Ram Mohun Roys in character and refinement, are growing with our growth, what hinders that this intelligence, which finds ten dollars a month a high salary here, should, ere long, under wise guidance and encouragement, pour itself out upon the American demand, and furnish our African schools with teachers? We must watch and pray ere we see clearly which way the finger of Providence points in this matter.

You can hardly know, as I do, the impressible submissiveness of the Hindoo, and how easily he becomes good, under good guidance, to keep so under the influence of his guide and inspirer. I have ten men daily working in my school, all well inclined to Christianity, and steady as clocks; frequently borrowing and reading the theological as well as the devotional library volumes of the American Unitarian Association. So far as I can judge, I have men here, who, not being nominally Christians, are veritably growing in true grace and the knowledge of our Lord and Saviour Jesus Christ.

It seems to me that I may live to guide some of these men to a vast enlargement of their own manhood, and at the same time to a grand field of practical Christian benevolence in our Southern States. Why not? It may be a little premature to talk about it now; but I need very little of the power of prophecy to divine, that, with patience, our India Mission is to bear fruit to the mutual benefit of the Hindoo and the African, met together on American soil.

Our Sunday gatherings are, I am happy to say, slowly and surely increasing; not, as at the first, from *without*, but by a wholly endogenous growth. A newly found Unitarian Christian brother spent several hours of last Sunday with me. He seems a man of true refinement, and is a surgeon by profession, in full employment with the army; an Englishman of conservative and æsthetic tastes, — an anti-Parkerite.

CALCUTTA, May 7, 1865.

It is Sunday, and I have just returned from our morning service. Last Sunday we had a valuable accession to our circle, from a far-off city of Central India (Gwalior), a good Unitarian, of liberal heart and purse, who has come to reside in Calcutta,

with his family of five persons, and who promptly gives ten rupees monthly to our cause, as does our able President, William Theobald, jun. To-day we had another accession, in Mr. Robert Young, who has also come to reside in Calcutta, with his wife soon to follow him here. Both are from the church of our faith in Sydney, Australia. Richard Lewis will soon be here from dear old Boston, and his hand has always been open to us.

As a rule, I address two hundred and thirty to two hundred and forty young men and boys *daily*, for half an hour, drawing them out before their fellows, in response and occasional discussion, New Testament in hand, which I read to them, and sometimes induce them to read, in the full hearing of all present. These addresses or sermons are not in English merely, but are instantly rendered by one or another of my ten teachers into colloquial Bengali, the *vernacular* of our hearers. So much for Calcutta.

Like Hindoo manhood, Hindoo womanhood is also being aided, we know not how largely, towards a new birth, by our presence in India. Several Brahmins already tell me that they long to take their wives to America; and, during the last week, I have had two well-written English letters from the Hindoo lady, superintendent of the native girls' school of the Rajah of Berdewan. Tell our American friends that it is the *brain* of the Brahmin, not his sanctity, that chains to idolatry the millions of India; and we must match intelligence against intelligence, if we are to convert these millions, from dark and killing superstitions, to the living God. It is a small business, — though some of my brother missionaries think otherwise, — to bring Hindoos to accept a definite set of dogmas, ever so sincerely, and drill them to renounce a fixed and formal creed, however true. Our missionary labor, while it is far surer in the end to produce wide and lasting results, is proportionately slower and more difficult. My faith in it is deeper than ever, after giving to it ten of the best years of my life.

MEETINGS OF THE EXECUTIVE COMMITTEE.

PRESENT, Messrs. Palfrey, Kidder, Hedge, Clarke, Hinckley, Livermore, Hepworth, Smith, Sawyer, Shattuck, Fox, and Lowe.

The Committee on Finance presented the following Report: —

"The Committee on Finance, who were requested, by a vote of the Executive Committee on the 10th of July, to consider what action should be taken to obviate 'the disadvantages of having Societies designate the objects to which their contributions shall be devoted, and to prepare a rule for such cases,' have carefully considered the subject, and report: —

"That a practice has grown up, in some Societies, of not only designating the special objects to which they desire that their contributions to the funds of this Association shall be applied, but also of specifying the exact sum which they wish to have appropriated to each object; that a considerable part of the money raised under the call for one hundred thousand dollars, came into our treasury subject to restrictions of this character; and that much embarrassment is likely to arise if this practice should become general. In one instance, various sums, amounting in the aggregate to ninety-three and one-half per cent of the whole contribution of a wealthy Society, were placed under restriction by the express wishes of the contributors; and, in another instance, the Executive Committee were requested to apply the whole of the contribution of the Society making it, toward the support of the regularly settled minister of that Society. It is obvious that such a restriction on the free action of the Executive Committee is not only disrespectful to them, but is a fruitful source of evil. If the Committee are competent to discharge the duties imposed on them, they are the best judges of the manner in which the funds raised, under any call of the Association, shall be appropriated; since they are obliged, by the necessities of their official position, to look over the whole field of their operations, to see what objects are worthy of aid, to weigh their relative claims, and to determine what amount can be judiciously expended in aid of each. This careful discrimination, it is the duty, and it has uniformly been the practice, of the Board to make, so far as they are free to do so. But it will be impossible for them to adjust conflicting claims, if the money which comes into the treasury is to be held subject to the directions of persons outside of the Board.

"It is not known to your Committee that the Association have been thus requested to contribute to any object which is unworthy of assistance: but, in some instances, the sums which the Committee have appro-

priated, in order to carry out these expressed wishes, have been larger than they would have felt authorized to appropriate, in view of the claims of other equally needy and deserving objects; and this must often be the case. Some object which has been brought into a momentary notoriety is likely to be designated by so many Societies as the special object for which funds are to be appropriated, that a sum altogether beyond its needs will be paid over to our Treasurer, which it might be thought improper for us to use in aid of any other object suffering for help.

"One other evil has been brought to the notice of the Board, and demands incidental reference here. When an individual or Society contributing to our funds designates the sums which shall be appropriated to specific objects, there is a liability that such a contributor will obtain credit twice for the same payment, — once as a contribution to our funds; and, again, as helping the object to which the money is afterwards paid. A reputation for liberality, thus cheaply acquired, does not directly affect the Association; but individuals or Societies who are satisfied with doing one thing at a time unjustly suffer by the comparison, where the facts are not known.

"Your Committee therefore recommend, that hereafter no individual or Society shall be credited on the books of the Association, or in the 'acknowledgments' in the 'Monthly Journal,' with any sum which can be used only for a specially designated object; but that all such sums shall be returned to the donor, or be paid over to the designated beneficiary, without being in any way recognized as a contribution to the funds of this Association; unless such donations shall be in answer to a special call from the Association.

"At the same time, your Committee are of the opinion, that, whenever any individual or Society making a contribution to our funds shall express a preference for one field of our operations over another, or shall recommend any particular object to the notice of the Executive Committee, such recommendation should be referred to the proper Standing Committee, with instructions to report what are the condition and wants of the object so designated, and also to report whether it is expedient to make an appropriation as recommended."

After the reading of the above Report, it was voted unanimously to adopt, as the rule of the Association, the recommendations contained in the last two paragraphs.

The Committee on Publications reported, that the publications of the Association had been granted to the following institutions, in response to applications received: — Lombard University, Galesburg, Ill.; State Agricultural College, Lansing, Mich.; State University, Ann Arbor, Mich.; Theological School,

New Hampton, N.H.; City Library, Oswego, N.Y.; and Town Library, Brookfield, Mass.

This Committee also reported, that some of the publications of the Association were now out of print; and they were authorized to issue new editions of the following works: "The Altar at Home," "Christian Doctrine of Prayer," "Foregleams of Immortality," "Theological Essays," "Studies of Christianity," "Doctrines of Christianity," and "Regeneration."

The Report recommended that the Publication Committee be authorized to purchase, for gratuitous distribution, or sale, one hundred copies each of Rev. Dr. Hedge's "Reason in Religion," and Rev. Dr. Clarke's volume of Sermons entitled "The Hour which Cometh and now is:" and also that the offer of Rev. Dr. Bellows to give to the Association the plates of his volume of Sermons be accepted; and that an edition be published as soon as the necessary arrangements could be made. Both of which recommendations were adopted.

The Committee on the New-England States reported, that an application had been received from the Society in Waterville, Me., for an appropriation of $2,000, to aid them in building their church; and one from the Society in Warwick, Mass., for $100, towards the salary of their pastor: and recommended that these applications be granted, — which recommendation was adopted.

The Committee on the Middle and Southern States presented a Report, in which they proposed, for the consideration of the Board, a new plan of operations at the South. They believed that, both among the whites and blacks, there was an opportunity for doing a great work. Hitherto, the purpose had been only to care for important commercial centres, with the view of building up influential Societies; a purpose which had been retarded by the difficulty of finding preachers competent to such positions. Now they would recommend the sending of missionaries, both ministers and laymen, at moderate salaries, to various parts of the South. They would also recommend, that the offer of the British and Foreign Unitarian Association, contained in their recent Addresses, of contributions in aid of the Freedmen, be accepted.

After a full discussion of this plan, the Committee were authorized to send, at their discretion, missionaries into the Southern States to labor among both whites and blacks; and an appropriation was made to enable them to commence the work. The Secretary was then instructed to call the attention of the friends of the Association to the subject, and to communicate thereupon with the British and Foreign Unitarian Association.

This Committee reported in favor of granting to Rev. Henry J. Hudson, in response to an application received, the sum of $100, towards his salary for the current year, as pastor of a new Liberal Society in North Bangor, N.Y.

The Committee further reported, that Rev. Wm. F. Bridge had accepted the appointment as pastor and teacher at Peterboro', N.Y., on the terms proposed at the last meeting of the Board.

The Committee on the Western States presented their Report; and, in accordance with its recommendation, they were authorized to accept the offer of Rev. Martin W. Willis, who had just received an appointment from the State of Missouri which gave him occasion to travel widely through that and other States, to act as the missionary of the Association in the West, without salary; the Association only to pay the necessary expenses incurred.

In view of the lateness of the hour, it was thought best to postpone the further consideration of this Report, and the others remaining to be presented, to an adjourned meeting; and they were therefore laid upon the table.

The Special Committee appointed at the last meeting to nominate candidates to fill the vacancies on the Board, having been called upon to report, presented the names of Hon. Seth Padelford, of Providence, for Vice-President, and Isaac Sweetzer, Esq., of Boston, for Director; and these gentlemen were then unanimously elected to the places for which they had been nominated.

The Board then adjourned to Monday, Oct. 16.

Oct. 16.—Present, Messrs. Palfrey, Hedge, Hepworth, Smith, Sawyer, Fox, and Lowe.

The Report of the *Committee on the Western States* was taken

from the table, and the following recommendations contained in it were adopted: —

1. That $100 additional be appropriated towards the salary for the present year of Rev. H. P. Cutting, of Winona, Minn.

2. That Rev. John Ellis, of Yellow Springs, Ohio, be employed as missionary of the Association to East Tennessee, at a salary of $400 a year.

3. That $500 be loaned to the Society in Toledo, Ohio, for five years, without interest.

4. That $150 be paid to Rev. Mr. Hoisington, pastor of the Society in Lockport, Ill., towards his salary for the current year.

5. That an appropriation be made to aid Rev. Wm. C. Tenney in removing to Lawrence, Kansas, and that the Association agree, in conjunction with the Western Conference, to pay to him for each of the three first years of his ministry there, a sum not exceeding $300, sufficient to make his salary $1,300.

The Committee on the Pacific Coast reported, that Rev. Charles G. Ames sailed from New York, Oct. 3, for San Francisco, with instructions in accordance with the recent vote of the Board.

The Committee on Theological Education reported in favor of appropriating, from the income of the Perkins Fund, $50 each to four students in the Cambridge Divinity School, from whom applications had been received; and also of appropriating one-half of the income for the year to the Trustees of the Meadville Theological School, for distribution among the needy students in that institution.

The Secretary stated to the Board that Miss Amy M. Bradley — during the war the very efficient agent of the Sanitary Commission at the camp of distribution, Alexandria, Va., and publisher of the "Soldier's Journal" — was now ready to work for the Association; and he was authorized to employ Miss Bradley to visit the various military stations.

On motion of the Treasurer, it was voted that the Committee on Finance be requested to consider, and report at their early convenience, what sum will probably be required for the purposes of the Association during the next financial year; and also

to recommend a plan for raising such funds as may be needed within that period.

The Secretary notified the Board, that Isaac Sweetzer, Esq., had declined to accept the office of Director, to which he was chosen at the last meeting; and a committee, consisting of Messrs. Fox, Hedge, and Hepworth, was then appointed to nominate a candidate for the vacancy, to be reported at the next meeting.

The Board then adjourned to Monday, Nov. 13.

INTELLIGENCE.

THE MAINE CONFERENCE OF UNITARIAN CHURCHES, at their Annual Meeting held in Portland, Sept. 19, 20, and 21, elected the following officers for the ensuing year: President, Hon. Edward E. Bourne, of Kennebunk; Vice-President, Rev. Amos D. Wheeler, D.D., of Brunswick; Secretary and Treasurer, Rev. Joshua A. Swan, of Kennebunk; Executive Committee, Rev. Charles C. Everett and Francis M. Sabine, of Bangor, and Mark P. Emery, of Portland; Committee on Missions, Rev. Amos D. Wheeler, D.D., of Brunswick, Rev. Cazneau Palfrey, D.D., of Belfast, and Rev. Charles C. Everett, of Bangor.

THE UNITARIAN CHURCH IN CHELSEA, MASS., having been enlarged and completely repaired and refitted, was rededicated on Thursday evening, Sept. 28. After introductory services by Rev. Charles H. Leonard, of the Universalist Society in Chelsea, addresses were made by Rev. William T. Clarke, pastor of the Church, Rev. William P. Tilden and Rev. James Freeman Clarke, D.D., of Boston. The exercises closed with prayer by Rev. Oliver C. Everett, of Charlestown, and benediction by the pastor.

Rev. SAMUEL B. STEWART was installed as pastor of the Society in Lynn, Mass., on Wednesday, Oct. 4. The order of services was as follows: Introductory prayer, by Rev. George H. Hepworth, of Boston; reading of the Scriptures, by Rev. James De Normandie, of Portsmouth, N.H.; sermon, by

Rev. Cyrus A. Bartol, D.D., of Boston; installing prayer, by Rev. James W. Thompson, D.D., of Jamaica Plain; charge, by Rev. George W. Briggs, D.D., of Salem; right hand of fellowship, by Rev. John C. Learned, of Exeter, N.H.; address to the people, by Rev. Charles C. Shackford, of Boston, the former pastor of the Society; closing prayer, by Rev. Augustus M. Haskell, of Salem; benediction, by the pastor.

Rev. WILLIAM B. SMITH was installed as pastor of the Society in Walpole, Mass., on Thursday, Oct. 5. The order of services was as follows: Introductory prayer, by Rev. Livingston Stone, of Charlestown, N.H.; selections from the Bible, by Rev. Ed. C. Guild, of Canton; sermon, by Rev. Frederic H. Hedge, D.D., of Brookline; prayer of installation, by Rev. Rufus Ellis, of Boston; right hand of fellowship, by Rev. Samuel B. Flagg, of Waltham; address to the Society, by Rev. John M. Merrick, of Walpole; concluding prayer, by Rev. Benjamin H. Bailey, of Dedham; benediction, by the pastor.

Mr. WILLIAM R. COLE, a graduate of the Cambridge Divinity School, in the last class, who is to labor as the missionary of the American Unitarian Association, in the vicinity of Mount Pleasant, Iowa, was ordained as an evangelist, on Thursday evening, Oct. 5, at Divinity Hall, Cambridge. The order of services was as follows: Introductory prayer and reading from the Scriptures, by Rev. C. A. Skinner, of the Universalist Society in Cambridgeport; sermon, by Rev. James Freeman Clarke, D.D., of Boston; prayer of ordination, by Rev. Thomas B. Thayer (Universalist), of Boston; charge, by Rev. Oliver Stearns, D.D., of Cambridge; right hand of fellowship, by Rev. William Newell, D.D., of Cambridge; benediction, by Mr. Cole.

THE CHAPEL OF THE CHURCH OF THE REDEEMER, Concord Street, Boston, was dedicated on Thursday evening, Oct. 12. The order of services was as follows: Introductory prayer, by Rev. Caleb D. Bradlee, the pastor; reading from the Scriptures, by Rev. George H. Hepworth, of the Church of the Unity; dedicatory prayer, by Rev. Rufus Ellis, of the First Church; address by Rev. Edward E. Hale, of the South Con-

gregational Church; benediction, by the pastor. The dedicatory sermon was preached on the following Sunday, by the pastor.

THE ANNUAL MEETING OF THE SUNDAY SCHOOL SOCIETY was held at Providence, R.I., on Tuesday and Wednesday, Oct. 17 and 18. The following officers were chosen for the ensuing year: President, Rev. William P. Tilden, of Boston; Vice-Presidents, Rev. Eli Fay, of Woburn, and Rev. Carlton A. Staples, of Milwaukee, Wis.; Secretary, Rev. Adams Ayer, of Boston; Treasurer, Edwin A. Wadleigh, of Boston; Directors, Henry Bigelow, M.D., of Newton Corner, Rev. William G. Scandlin, of Grafton, S. G. Studley, of Charlestown, and Theodore H. Bell, of Roxbury.

Rev. EUGENE DE NORMANDIE was installed as pastor of the Society in Marlborough, Mass., on Thursday, Oct. 19. The order of services was as follows: Introductory prayer, by Rev. Joseph Allen, D.D., of Northborough; reading from the Scriptures, by Rev. H. C. Dugan, of Feltonville; sermon, by Rev. Cyrus A. Bartol, D.D., of Boston; installing prayer, by Rev. Horatio Alger, of South Natick; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; charge, by Rev. Alonzo Hill, D.D., of Worcester; concluding prayer, by Rev. Courtland Y. De Normandie, of Fairhaven; benediction, by the pastor.

Mr. NATHANIEL SEAVER, Jr., has accepted a call from the Society in Walpole, N.H.

Rev. WILLIAM H. FISH, of Vernon, N.Y., has accepted a call from the Society in South Scituate, Mass.

Rev. A. W. STEVENS has accepted a call from the Lee-street Society, Cambridgeport, Mass.

Rev. HENRY A. MILES, D.D., has accepted an invitation to take charge of Christ Church, Longwood, Mass., for two years, and has entered upon his duties.

A NEW UNITARIAN SOCIETY has been formed at Ellsworth, Me., and have invited Rev. William H. Savary, late of West Newton, to become their pastor.

Rev. MARTIN W. WILLIS has resigned the charge of the Society in Quincy, Illinois, and accepted an appointment as Agent of the Missouri State Board of Immigration. As this office will give him occasion to travel extensively through the West, he has consented to act, so far as his other duties will allow, as missionary of the American Unitarian Association.

Rev. WILLIAM C. TENNEY has accepted the call from the Society in Lawrence, Kansas, and will enter upon his duties there at once.

Mr. CHARLES C. SALTER, a graduate of the Cambridge Divinity School, in the last class, has accepted a call from the Society in West Cambridge, Mass.

Mr. WILLIAM W. NEWELL has accepted an invitation to take charge of a new Unitarian Society, just gathered, in Germantown (near Philadelphia), Penn.

Rev. WILLIAM F. BRIDGE has resigned the charge of the Society in Dublin, N.H., and accepted an invitation to take charge of the Academy in Peterboro', N.Y., and to become the pastor of the Liberal Society in that place.

Rev. HENRY J. HUDSON has accepted an invitation to become the pastor of a new Liberal Society just organized in North Bangor, N.Y.; the movement being the result of several Sundays' preaching by him, in an unoccupied orthodox church.

ACKNOWLEDGMENTS.

1865.			
Sept. 18.	From	Society in Lowell, for Monthly Journal, additional	$4.00
„ 25.	„	a lady in the Waltham Society, to make her pastor, Rev. Samuel B. Flagg, a life member	30.00
„ 26.	„	D. B. Eaton, New York	5.00
„ 27.	„	Geo. L. Clark, as an annual membership . .	1.00
Oct. 10.	„	Mrs. Elisha Turner, for India Mission . . .	1.00
„ „	„	Society in Bridgewater, for Monthly Journals	22.00
„ 11.	„	Rev. Dr. Bellows's Society, New York, for Monthly Journals	60.00
„ 20.	„	Rev. C. Y. De Normandie, as an annual membership	1.00

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OUR DENOMINATIONAL WORK.

II. — THE RELIGIOUS DEMANDS AND MISSIONARY PROSPECTS AT THE SOUTH.

IT is probable that few who have given a thought to the possibilities of useful effort that open before us, in connection with the enlarged resources of the Association, have failed to contemplate the new position of affairs in the Southern States, as indicating in some way a branch of our opportunity. And yet there are certain considerations, apparent enough when we come to consider the subject, which seem to offer such hindrances to it, that this is the branch of effort which we have had most occasion to justify and explain. The fact that we never have succeeded at the South is thought to imply an essential want of adaptedness in our ideas to the habits and training of the people; the fact that the blacks incline to a more emotional kind of religion than ours is thought to prove, that, among that class of the population, we never can find acceptance; and so it follows, that, while no portion of our community has been found more ready to spend money and labor for the freedmen, or to enter heartily into the work of recon-

struction, than the people of our communion, yet they have shown little faith and zeal in the matter of a directly religious movement in the Southern States.

Other ecclesiastical bodies have given to this work a prominent place. The Congregationalists, the Methodists, the Baptists, the Episcopalians, in all their convocations have dwelt upon the subject with especial earnestness. It is a characteristic difference between us and them; for we are always slower to attempt any thing that looks like sectarian aggression. But we are far from believing that in this we are to be commended rather than they. We cannot but recognize, in their large plans for Southern missionary work, the same wisdom and enterprise which have always marked these other denominations of Christians; and we believe they owe it largely to this superior talent for organized religious activity, that they are so much more numerous than we.

We propose in this article to present, first, the reasons which apply to us in common with other bodies of Christians for religious effort in the South; and then some considerations which make such effort especially called for from us as Unitarians.

I. Let us consider, briefly, certain general features of the present condition and prospects of the South, so far as they bear upon its character as a field for Christian effort.

And the first point is this, that the present is the initial period for that section of a rapid and immense development, whose character must be largely determined by the influences exerted now.

This point is sufficiently obvious, and yet we can hardly dwell upon it seriously enough to realize its full importance. We apprehend that there is little danger of exaggerating either the low stage of the present development of the resources of that region, or the prospect of its

speedy progress, now that it is redeemed from the double curse of slavery and rebellion. It is not merely that the war has prostrated it: its capacities never were tolerably used.

The census of 1850 gives the following compendium in regard to the cultivated territory of the various sections of the country: —

	Improved, per cent.	Value per acre.
New-England States	26	$20.27
Middle States	35	28.08
Southern States	16	5.34
South-western States	10	6.26
North-western States	13	11.39

The last two of these sections are of so much more recent settlement, that the comparison may be fairly made between the other three; and we see the astonishing disproportion of the South to the other States in regard to the development of its land, even in its most prosperous days. No one could doubt that this disproportion was not because of a deficiency of cultivable soil, but rather because of the inadequate extent to which its resources had been improved.

Another table illustrating the same point is that which exhibits the density of population to the square mile: —

Slave-holding States	11.35
New-England States	41.94
Middle States	57.79
Massachusetts	127.50

We think such figures must have been a standing hint to the people of those Southern States that there was something wrong.

They did speculate upon it, and their political economists and statesmen sagely enough concluded that it was not because of poverty of soil, but because of a lack of labor; and they agitated the subject of the development

of their resources by the re-opening of the African slave-trade, the only way they were willing to acknowledge by which to compete with the vast movement of free immigration that was filling other portions of the country, and making the disproportion alluded to greater every year.

This was the state of things in the most prosperous era of Southern history. Since the date of the census from which we have gathered these facts, four years of war have wrought their work of desolation, and shattered even the scanty measure of progress which had been attained, and have brought to the very minimum of territorial development this otherwise favored portion of our national domain.

Now circumstances have changed. That which in former times has been the blight upon the fortunes of the South, and has kept laborers and enterprise away, has been removed, and there is no hindrance any longer to the inpouring of what has developed with such mighty energy the other sections of our land. The people of the South themselves are inviting immigration. Mr. DeBow in a recent letter to Governor Perry of South Carolina, urges the appointment of commissioners from each of the Southern States to meet in convention, and to advertise to the world that they desire an increase of population, and to proclaim the advantages of soil and climate and physical resources which those States possess.

There is no fear but that the temptations will be appreciated, and the opportunity improved. Already the tide of immigration from the North and from abroad has begun to flow. Emigration companies have been formed under the management of men who would give themselves to no uncertain enterprise, and who look for immense results.

We think it safe to predict for the South a very near future of almost unexampled development and growth.

What the character of this future shall be, depends, more than we can measure, upon the influences brought to bear upon the present beginnings of its reconstruction and growth.

General Howard, in a recent speech upon the great political problems involved in the re-organization of Southern society, and in the preparations of the South for its new era of growth, remarked earnestly upon the importance of Christian principles and teaching. The New York "Times," commenting on this address, spoke slightingly of this "preaching" as unstatesmanlike, and as having little to do with the problems to be wrought, and called it a needless introduction of religious considerations into secular discussions.

But we believe there was true statesmanship as well as Christian principle in General Howard's remark. It is not more true that the religious character of our New-England fathers had much to do with whatever of prosperity and of greatness our nation has attained, than that religious influence is to enter as an essential element into whatever of promise there is in the new stage of Southern history.

We welcome all attempts to supply such influence by whatever denomination they may be made. We can think of no field for Christian effort that will compare with this.

But here it will be said, "The South is not a heathen land. They have religious teachers there and religious institutions."

In reply to this, we must discuss, however ungracious it may seem, the imperfect character of the religious teaching which prevails at the South, and its unfitness for the work of the times. A writer in a recent number of the "Nation," remarked that the Southern people borrowed

from heathen Rome their political and social philosophy; that Aristotle and Cato furnished their authorities; and that, when the Church tried to link this philosophy to the Bible, they went no further than the Books of Moses, and made perverted interpretations of those to suit their theories and inclinations. To such an extent is this true, that no one can have become familiar with the character of the Southern pulpit, without acknowledging that the religious teaching which has prevailed there has been far from Christian; and it is in no spirit of narrowness that we declare, that religious teachers, trained under such theories as those which have tainted every department of thought, cannot be the men to direct aright the forming sentiment of this new period of growth.

We must call earnest attention to this point. There are doubtless many ministers at the South who are devout, Christian men; but we submit, that no minister who was conscientious and earnest could have been a preacher there during the last few years (knowing as we do the arbitrary despotism there of public opinion), unless his mind and conscience was so warped as sincerely to believe in the institution of slavery, and in the theories and ethics which were its necessary accompaniment.

It has been freely accorded to the clergy of the North, in connection with our recent war, that they did important service in moulding the sentiment of freedom, and in stimulating the patriotism of the people; but they have not stood out more prominently, in this respect, than have the clergy of the South, as inflaming the spirit of opposition to free principles and of hatred to the North and of zealous maintenance of their own cherished institutions.

We have taken pains to investigate this point so as not to speak from a mere theoretical assumption. Certain individual instances, like that of Bishop Wilmer of Ala-

bama, or that of the Methodist presiding elder of Georgia, who ejected from his pastoral charge the preacher who ventured to advise the citizens to become good and loyal citizens under the amnesty proclamation, have been made familiar by reason of circumstances favoring their publicity. We have reason to know that these cases are not exceptional. We have received from more than one Southern city requests, not always from persons of our faith, that we will send down preachers, protesting that they cannot endure the tone and sentiment uttered in the churches there.

Some of the incidents which have come to our knowledge, illustrating the sentiments of the Southern clergy, we do not care to repeat; but let us refer to some of those of highest character as indicating what we must expect from them as a class.

No clergyman at the South stands higher in respect of ability and piety than Bishop Elliot of Georgia. He probably did more than any other man in that State to foster the spirit of rebellion, and to uphold every act of the rebel government. He has, we presume, taken the oath of allegiance: but the likelihood of his being a satisfactory religious and social leader in times to come, may be judged when we recall, that, the last Sunday before General Sherman entered Savannah, he preached a discourse, prophet-like in its intensity of earnestness, in which he called upon his hearers to "fight to the last drop of blood rather than yield to the Black Republicans of the North;" whom he further characterized by epithets which, to a man of his refinement, only the bitterest hate could have supplied, and against whom and their principles he vowed for himself a life-long opposition. Rev. Dr. Edwards, a Southern Methodist, in refusing to fellowship with a Northern Methodist clergyman, said recently, "The chasm between

us and the church North is too great to be thus easily bridged over. I fully and sacredly believe in the divinity of slavery; and if I were to be called to appear before my judge, Jesus Christ, the next hour, I would, without any mental reservation whatever, preach up the divinity of slavery."

We do not wish to judge severely from such indications as to the personal character of these men, nor even of their fitness to be recognized and welcomed as fellow-citizens; but are they, we ask, the men with whom to intrust the moral and educational and religious interests, whose influence is so largely to mould the spirit and the institutions of this coming epoch, of — what it is no mere sectional arrogance to hope to call — the regenerated South?

II. And now there is one point more. We have spoken of the efforts that are being made by other denominations of Christians to supply the need by sending down preachers into the Southern communities. We spoke with perfect sincerity when we affirmed that we cordially and heartily rejoice in all such movements made by Christians of whatever name and creed.

But there are certain considerations, in view of which, apart from what we may believe as to the relative excellence of the doctrine taught by these denominations, are less fitted for the work than our own. We have referred to the fact that we have never flourished at the South. It is commonly spoken of as a discouragement, as showing that we have nothing to build on there. But there is an aspect of it in which this appears not a hindrance, but an advantage. These other denominations have something to build on in the way of theological sympathy: but where there is this doctrinal agreement, there is political and ethical dissent; and enough has already been revealed to show, that, as there is no antagonism so fiery as that which rises with-

in close relationships, the very fact of being of the same religious sect will make the hostility more active and troublesome; and, when we read the accounts of the feeling between the Northern and Southern branches of the different churches, we cannot see much that is hopeful in the foundation on which they are to build. Rev. Dr. Miller, a Presbyterian divine of Richmond, in a published letter writes: "The General Assembly, when it meets, ought not, in my opinion, to notice the Northern Church *any more than Islam*. . . . To rejoin these men is impossible. To get down into the ring with them, and fight them, might do better if the parties were nearer a level. But when God in his Providence has given us a superb position, and given them the access of a stupendous insanity, we ought to keep clear of them. To enter into miscellaneous debates is to admit two sides to the question; and to denounce them is to expose our old Presbyterian cause, to lay bare the old Noah of our house, where, under the displeasure of Heaven, he is lying drunk in the vineyard that he has planted."

With the Episcopal denomination it may be different. — "I think *we* shall have no trouble in restoring the old fellowship," said a "high-church" man to an outside publican. "I expect not; you'll find very few obstacles in the way, *I am afraid*," was the naïve reply. — But, with all other sects that have branches already at the South, there must be an awkwardness, to say the least, in sending down preachers from the North; and they must feel that in the breaches they occasion, while they do good to the cause of freedom and human progress, they injure by division their denominational strength.

May we not add, that there is also something in the nature of our system which makes us better fitted for this work than other sects?

There is something in the austerity of the Calvinistic theology which makes its believers, of whatever name, less inclined to that spirit of reconciliation which is to be the first step towards a healthy re-organization. We find a series of resolutions adopted at a meeting of the Union Presbytery in one of the Border States, characterizing, in the strongest language, the criminality of secession. "We hold," they say, "that no man can engage in a rebellion against his government, and be guiltless. The apostle told us, more than eighteen hundred years ago, what would be the consequence of resisting rightfully constituted authority, 'They that resist, shall receive unto themselves damnation.' Now, the very thing which the apostle told us long ago would come upon the rebellious has come upon the South." The resolutions proceed to argue, in an unrelenting spirit, in regard to the fitness that they should bear calamity and be outcast, unless they made full confession of their wrong; and the Presbytery proceeded to strike from its roll of preachers the names of certain men who gave no evidence of repentance.

We know there are among all denominations noble instances of men whom the spirit of Christian love warms to a generous forgetfulness of the spirit of their creed; but it is clear, that, so far as the creed controls them, it leads by its theory of justice and sin, in all the Evangelical sects, to something of the course which these resolutions defend.

It is entirely consistent with the character of our Unitarian belief, and certainly it is favorable to our opportunity for good influence now, that, while more than any other body of Christians we were determined in our abhorence of slavery, so that we could never be tolerated in slaveholding communities, yet now we are the foremost, not only in offering material aid to these people in their

destitution, but in our willingness to forgive and forget; to take them by the hand, and to give them our welcome and sympathy in every advance they make towards a willingness to acquiesce in their new condition.

It would be unjust to our own convictions not to add yet more as to the peculiar adaptedness of Liberal Christianity for the difficult work of re-organizing society at the South.

If there is need that the people of the South be wakened to a sense of their new obligations, yet made to feel the warm sympathy of those who would show, by friendship as truly as by war, that the national ties cannot be dissolved; if there is need that the love of freedom and the sentiments of human brotherhood be planted in the place of those old prejudices to which they have been trained; if there is need that those who have been taught to look down upon an oppressed race shall learn now the essential dignity and worth of human nature in every child of God; and that, on the other hand, the oppressed themselves, degraded by their bondage, shall hear words at once of courage and cheer, and of wholesome guidance, so that they shall use well their new-found liberty, and learn the true lessons of manhood and self respect: then where shall we find a theology better fitted than our own to meet this need, — a theology so generous and comprehensive, so warm with human sympathies, so tolerant of human weaknesses, yet so true to the great instincts of right, and withal so full of faith in human capacities, and, above all, so confident in the power of the Divine Spirit in its operation upon human affairs? This faith of ours is what is fitted best of all for the new life and the opening future of this section of our land!

It is with such views that we have been led to enter with serious purpose into this, as one of the branches of our

denominational work. The extent to which we shall carry it will depend wholly upon the amount of our means. We cannot draw largely upon the amount already in our hands; for that will be mostly required to carry on the other plans to which we are already committed; and therefore we have ventured to ask for special and additional contributions for this definite purpose. We do not ask them in any narrow, sectarian interest: certainly we would not that our appeal should bring to us one dollar that would else go to Freedmen's societies, or otherwise be devoted to this same general cause. We only wish to give our own with the other influences which are being extended, in behalf of a work whose importance no word of ours can adequately explain; and we cannot help believing that some will be especially attracted by this kind of effort which we propose. Our plan is to send down to centres of influence men in whom we trust, who shall not only preach as they have opportunity, but enter into relation with every thing that shall advance the best interests of a Christian civilization.

We are frequently asked what hope there can be of our finding a welcome, or drawing followers, or building up societies. We are not careful to enter very seriously into such calculations, because we can see a work to be done independently of the matter of denominational growth; and yet, to those who are more interested in that, we can say, that we have watched the character of the new element which is entering the Southern States; and we shall be surprised if the fresh activity, the generous enterprise, the wide and free thought, the philanthropic and hopeful spirit, which so largely prevail in it does not make it a noble field in which to sow our seed of Liberal Christianity; and we must say yet further to those who assume that the negroes certainly are not likely to be subjects of our

influence, and that their nature, so fond of emotional expression, could not be attracted by our doctrines, that we believe it a great mistake to affirm so continually, that our faith is only for the intellectual and refined. Perhaps our forms and the ordinary style of our discourses would not be pleasing to the simple and emotional nature of the colored people; but we believe, that, in its clear and practical interpretation of Christianity, it would find nowhere more appreciative welcome.

An incident came within our own notice which may serve as an illustration of this. At a large meeting in Zion Church, in Charleston, a preacher from the North made an harangue full of evangelical phraseology, with an overstrained purpose of working upon this negro love of religious sensation, and with nothing but a kind of cant from first to last. It was upon the theme of "loving Jesus;" and of course he was gratified all along by the shouts of "Amen," and "Glory to God," and "Blessed Saviour," which were their methods of warming each other, and expressing their appreciative reception of the speaker's words; and when at the close, by way of culmination of his eloquence, he asked that all who loved Jesus would rise, the whole congregation stood upon their feet.

After he had done, Mr. Redpath, who was present, and who had other views of the true teaching of religion than those which had been preached, rose; and, welcomed as he always was by those people, he said that he also had a word to speak upon this subject of the discourse. He asked them, if, by all this that they had heard, they had warmed themselves to a *true* love of Christ, and if they had felt a desire to be more *like him*. He repeated the story which Jesus told, ending, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." "And now," said he, "you have declared to the preacher

that you love Jesus by rising to your feet. I wish to propose another test, suggested by Jesus' words. There are on the outskirts of the city, trampled on by cattle and neglected, the graves of noble soldiers, who came down here from the North to fight for liberty, and who, being taken prisoners, after the brutal treatment which you know too well, perished, and were buried contemptuously in a promiscuous grave. I want to do some office of respect to these martyrs of our cause, and to bury them, so that their mothers and friends at home shall know that there is some honor paid to their remains. I have no money with which to do this. It will need the hard labor of twenty men for eight days in the hot sun, without rations or pay, or any thing to give a motive but the love of Christ, and the remembrance that he said, 'Inasmuch as ye have done it unto one of these, ye have done it unto me.' Are there any of you who care to follow this motive, and so manifest your love of Jesus?" Instantly a number rose, from among whom were selected twenty of the best men in the church, who faithfully carried out the purpose which Mr. Redpath had proposed; and the evident acceptance by the whole congregation of this simple lesson of practical Christianity was enough to convince us beyond further need of illustration, that, with all the negro love of the emotional and the sentimental, there is also a clear comprehension of the profoundly simple and real, which will make the teachings of rational Christianity well adapted to his mind and heart.

Whether, as we have said before, we may expect to gather them into churches of Unitarian name and faith, we do not know, nor are we greatly concerned. We do know, that among them, and among every class, we have enough of opportunity for Christian work and influence, and that we are responsible to God for the energy with which we shall embrace it.

We trust that these considerations may help to call attention to this field of our denominational effort, and to bring to us the means which are required, in order to enter upon it with the energy which it demands.

OUR ARMY WORK.

THE termination of the war occasioned the withdrawal of the public interest from those avenues of influence and benevolent activity which the circumstances of the army had afforded, and brought, we fear too suddenly, to a close those magnificent operations of charity which had shed a lustre on four eventful years.

We have continued our own share in the benevolent work in connection with the army, so far as to circulate religious reading to a moderate amount, through such agencies as we could command.

That there is still some occasion for useful effort in this direction may be inferred, when we consider that there are still 180,000 soldiers in the service of the United States. And while the needs are not so great, inasmuch as they are not exposed to the peculiar perils of active service, perhaps the very inactivity occasions some evils of its own, while there is more danger of neglect on the part of that public which was so watchful over the soldier when sympathy was constantly kept fresh in his behalf.

We have now engaged the services of Miss Amy M. Bradley, whose name is familiar to all who were connected with the Sanitary Commission, as one of the most efficient friends of the soldier during the war. She will visit, on our behalf, the various military stations of the country, for the distribution of our religious reading, and for such

general service to the soldiers as her long experience and Christian charity may enable her to render. We give the following letter, which has been received from her, and would say that any contributions it may elicit may be sent to the Secretary at the rooms of the Association: —

Rev. Charles Lowe.

Dear Sir, — On the 7th inst., I visited Fort Constitution, Portsmouth, N.H. I found some ten men sick in hospital. The surgeon, William H. Smart, informed me that they were very much in need of a few feather pillows, — they had only straw ones, — also sheets, pillow-cases, and dressing-gowns. A few cans of jellies would not come amiss, I think.

Do you think these articles can be obtained for the "boys" sick at that place? I feel that it would be a benevolent act to supply them, as the hospital was in quite a destitute condition. A few shirts, drawers, and socks — say a dozen each — are very much needed.

I would add that a small library would be a very important gift. They have no reading matter whatever.

Hoping you may consider the above favorably,

I remain truly yours, Amy M. Bradley.

In connection with this subject of the soldier, there are two other points which we desire to present: —

1. We believe that it will hereafter be a matter of peculiar interest to know the statistics in regard to the number of men who went from our churches to the war; and we propose to attempt to secure such information as will enable us to make as complete a record as the nature of the case will permit.

It is not necessary to speak of the reasons which make such an attempt desirable, or which will make such a record as is suggested, a thing of laudable pride. In order to accomplish our purpose, we request that each of our clergymen will send to the Secretary of the American Uni-

tarian Association a carefully prepared list of all, from his own parish, who served in any capacity in the war. When there is no settled pastor, let some person who is interested in the subject prepare the list. Please to state —

1. The number and names of Privates.
2. The number and names of Officers.
3. The number and names in the Sanitary Commission.
4. The number and names of Killed.
5. The number and names of Ladies who served at the seat-of-war on the Sanitary Commission or in Hospitals.

We beg that early attention may be given to this request.

2. There is another suggestion which it occurs to us to make. Nothing can be more worthy of consideration than the way of providing occupation and means of support to returned disabled soldiers, who are cut off from most methods of employment. There are many who would be unable to perform regular labor, who would be able to do such easy work as to sell books from house to house; and the sympathy which their condition would excite would help them in finding purchasers. Many have undertaken such work, and often with a kind of literature neither interesting nor instructive; and people buy books which they have no desire to possess, simply because they do not wish to turn a poor soldier away.

Such men might find worthy, and, we hope, remunerative occupation, by acting as agents to sell the publications of our Association.

And, if our ministers or other responsible persons will recommend to us individuals of this class, it will give us pleasure to afford them our books on most favorable terms. We think that by such recommendation our friends may, at the same time, aid the cause of Christian truth, and serve those who have more claims upon our grateful sympathy than any other class of men.

THE SECOND SERVICE IN OUR CHURCHES.

(CONCLUDED.)

I WROTE you of the difficulties that are connected with the usual form of the second service in our churches, and of the method taken by most of our Unitarian churches here to escape from them. No fair-minded person will deny that there was good reason for making some change. The old service was decidedly unsatisfactory, and failed to win sufficient interest to satisfy the just claims of our clergy, and serve the dignity of our cause. Unless the preacher announced a special discourse and made it *the* occasion of the day, the attendance was slim, and our own people came in small numbers; and the moderate audience was made up mostly of strangers.

What were we to do to meet the want? The whole field was before us, and we were free to reap as we were disposed. Our own liberal order of Christians had already borrowed generously from the rich treasures of old Christendom; and the Unitarian service-books in England and America made of themselves a library of devotion, ranging, as they do, from the King's Chapel revision of the Episcopal Liturgy, to Dr. Beard's collection of scriptural litanies and chants. In the face of all this varied wealth among our own people, to undertake to shut us up within the old hymn-books, and call it treason to make any innovation upon the old Puritan way, was surely injustice and tyranny. There was a spontaneous rebellion against this rigidity in various parts of the country, and several orders of service were introduced that secured more or less participation in the worship by the congregation. The first movement to change the evening service essentially here, came from the more radical or transcendental wing of our

body in a form quite worthy of its æsthetic culture. The Second Unitarian church in Brooklyn introduced the Vesper Service, which has, under various modifications, been received with so much fervor by our denomination. This service was largely musical; yet it called for positive acts of devotion on the part of the people, both by spiritual responses and by a solemn silence more exacting than words. Our brethren of the free spirit are to be honored for this contribution to Christian culture and religious fellowship, and it is not the first good thing that has come to us from the Transcendental side. We are greatly indebted to that side for freedom and light, and are all the more at liberty to take our brethren of that mind to task for certain prejudices and limitations.

I attended that Vesper Service with friends, and enjoyed it much, yet thought that it needed more body; especially more Scripture in its chants and readings, and more express teaching on the part of the minister. Others might prefer that service, and do prefer it; but the grave church habits of our parish and of this city, as well as my own tastes, called for a more decided and full order of worship; and, after various trials and experiences, our present Vesper Service grew into shape, and now for years has continued without change. It seems to us very simple, solemn, tender, comforting, and Christian; at once fixed enough to secure stability, and flexible enough to quicken interest. The minister begins with a few Scripture sentences, and the people join him responsively in a short Scripture prayer and psalm. Then the principal prayer follows; and, without announcement, the organ, or a vocal melody, calls the people to meditation. Then come Scripture readings from the Bible, a responsive psalm, a lesson from the Old and New Testament, each closing with words of scriptural majesty from the choir. Then follows the sermon or

address, longer or shorter at will; and at the close the minister bows or kneels with the people in silent prayer, which closes with the Lord's Prayer gently chanted. A grand congregational chant, in which all join, ends the service.

We have had this service now in our church nearly five years, and are less than ever disposed to give it up. We like it for reasons many and obvious, which, in part, I will try to state.

First of all, it is a sympathetic service, and engages the interest and participation of the people. When we come together, we are greatly helped by the simplest act of co-operation; and a company of neighbors never feel at home with each other until they do something in concert, even if it is only to take a cup of tea, or join in a dance or a conversation. The more passive, the more separate they are; and some action is needed to bring them together. All Christendom has accepted this fact with hardly an exception; and the churches that frown on liturgies are most earnest for lay prayers and congregational singing. Thus, the Methodists have more congregational action and sympathy than the Episcopal Church, from which they came; and our Orthodox Congregationalists sometimes carry their conference meetings to the Methodistic pitch of fervor; and even on Sunday they sing together, as in Mr. Beecher's church, with marvellous life and emotion. Our sociality is usually left to the pulpit and a quartette choir. I confess to having been chilled by the separation of the people from the pulpit and the choir; and year after year my heart sunk within me as evening after evening the very goodly company of strangers came to our church from thronged Broadway, and were called to no office of devotion, but to listen to the preacher and the singers. It was a blessed change when the first word of response came from the

pews in the opening psalm; and a mountain was lifted from my head when a thousand people rose up at the close, and sang Old Hundred with one heart and voice. Since then, Sunday evening has had a new face, and the old desolation has yielded to green grass and gushing fountains.

In the second place, the service is attractive, and brings always cheering numbers, both of our own people and strangers, to the sanctuary; and a good assembly is surely a good thing. To bring many under religious associations is something; and certainly this service is emphatically religious, and appeals to all the devout affections, as well as to the understanding. It is indeed true that people may go and do go from curiosity: but this is the case with all interesting occasions; and all evening meetings are liable to gather in numbers of persons who are in want of a sensation. But I am sure that our evening assemblies have been as orderly as those that gather about the few great sensation preachers, and I think more so. Personally, I have been less annoyed by rudeness under the new than under the old order; for Broadway has for years been a great thoroughfare, where people abound who are glad to find a warm and pleasant place to shelter them, to say nothing of couples of young persons who are glad to sit together and carry on their courtship. The impression of our evening worship has been generally very devout, and the interval of silence has been generally unbroken by a whisper or a movement.

In the third place, the service has turned to good account the gifts of our choir. They are paid generously in our churches, and do very little for their pay. We pay nothing extra for the evening service, and its claims are no more exacting than those of the leading churches around us. But they do more for the service than is usual

with us; and their music is more sympathetic and generally devotional. Sometimes, indeed, there are exceptions, and a prima donna may wish to show her airs, and deal in flourishes more proper for the opera-house. Once our soprano rebelled, and struck for light pieces instead of the good old church chants; thinking that she created the interest in the service, and we would submit to any exactions rather than lose her. She was allowed to go; and the service, instead of running down, held and deepened its attraction. There will be some trouble always with choirs; but we have been generally favored, and, in spite of occasional extravagances, our music has been as serious and impressive as that of the ritual churches around us, and has won favor from the musical as well as the sympathetic devotees of the community. I think that we are less ornate in our music than the leading Episcopal and Catholic churches; and, if my tastes were to rule, our style of selections would be still more severe. I have no objection to the music of a hymn or prayer because taken from some opera, if the music is really sacred in quality: but I am opposed to changing the airs of love-songs into airs for hymns; and I think it a mistake to make church music out of a serenade of Schubert, or a march of Meyerbeer.

In the fourth place, our new service creates new interest in the Scriptures. They are read more fully than before, and commented upon more freely. I have been more of a Bible student of late than for years; and my pocket has suffered considerably for funds to buy the new and costly apparatus essential to the study of the new scriptural researches and criticisms. The addresses have been, in great part, expositions of the Bible; and I have never had such attentive listeners, nor so many thanks from the pews, as to these lessons. Great freedom, indeed, has been used, yet within the limits of Christian prudence; and I have

followed, generally, the way of the fathers whose Postils, so called from coming after the Scriptures, were based upon the passages read before. It is well to speak from a text, but the text may be one verse or twenty.

Again, our service is very large in its spirit, and unites many orders of belief and character not usually found together. Young people of all classes like it, and also do great varieties of elder people. Persons of churchly tastes attend eagerly; but perhaps the most reliable class of strangers consists of plain, devout people, who enjoy the religious and scriptural tone of the worship, and delight in the closing chant of the Lord's Prayer and the stirring congregational hymn. Catholics, Episcopalians, Presbyterians, Baptists, Methodists, Universalists, and even Quakers, are found in the assembly, and make themselves sometimes known.

Some people, indeed, do not like the service, and do not like any thing that is new to them. Some of the Unitarian denomination insist upon making up for their theological radicalism by cast-iron conservatism in matters of form; and I have known men who stay away from church when new contributions are taken, and who scold as if the faith were denied or the commandments broken when the minister gives out a hymn from the new supplement, instead of the old body of the hymn-book. The objections of the Hold-fasts to the Vesper Service are pretty effectually silenced by the fact, that they, as a body, generally attend only the morning service; and, without some more stirring help than theirs, the evening service would have long since been given over to the bats and the owls. I own that I have something of our old Puritan feeling against written prayers, and have never yet used the prayers of our book in public worship, but have gone on in the old way of free utterance.

For these and other reasons I love our Vesper Service, and enjoy greatly its aid and comfort. Its constant yet flexible order relieves me from the anxiety and burden of having all the care upon my own head; and I go to church with the encouraging feeling, that the people are sure of a satisfactory service without leaning wholly upon one poor and sometimes weary head. The order of the book, when well carried out, is very soothing and inspiring, and makes a friendly spiritual sphere which warms the preacher's heart, and quickens his thoughts, and unlocks his tongue. Full scope is given to him, both as to subject and length; and he may give a simple exhortation of fifteen minutes, a regular sermon of the usual pattern, or an occasional discourse of three-quarters of an hour, when under circumstances of peculiar interest. The tendency is to do whatever is done with great spirit; and the life of the service is much beyond the common standard.

The range of subjects is broad and various; and my Vesper Record gives quite a curious commentary upon the Broad-Church religion which it sets forth. The aspects and laws of nature, the ages and men of history, as well as the facts and principles of Christianity, have been freely treated; and, over all, a kind of genial home feeling prevails, as if we came at evening to our father's house, and had our mother's smile and blessing, with the whole family of God. Our private household affections have been tenderly recognized; and great prominence has been given to the conviction that God's people on earth and above are his family, and all true and loving souls, whatever their time or calling, are his children, and are needed to complete the full and blessed humanity which is his holy Church universal. Christ is with us as our head; and we sit down in heavenly places with him, and enjoy and worship God in him and in the Spirit. The whole tone is very comfort-

ing, and gives completeness to the church worship, by adding home affection to the morning work; as the evening in the household completes the day of the family, and soothes the day's toil by its charming peace. We have enlarged much our circle of spiritual friends, and have welcomed all pure and holy men and women, all saints and sages in whatever field of science or toil, as our brothers and sisters in God and through Christ. Most of our tributes to the great and the good have been within the usual range; but, on due occasions, latitude has been taken, and such names as Dante, Milton, Shakspeare, Kepler, and the like, have been treated as illustrations of the riches of God's bounty, and the treasures of humanity. The nation has come in for its share; and, during the war, our national cause was held to be under the blessing of the Church, and we never failed to remember our heroes, and their pains and hardships. Only once the fervor of the people overstepped the bounds of usual reserve; and when the preacher contrasted the mind of Milton, the apostle of intellectual liberty in Old England, with the temper of England towards our liberty now, the great assembly gave way to their wrath and enthusiasm in a very audible murmur. There was profound quiet in a moment; and the preacher mildly rebuked but did not scold, the offenders. Old Chrysostom was used to such explosions, and expected them. I was not much grieved, that our country, under so obscure a defender, was as eloquent in her own cause as the Greek orator was for his Master's gospel.

Our evening service, in our present excellent and handsome, but limited and temporary accommodations, is less exciting than it was in the larger edifice in thronged Broadway; but it keeps its interests, and perhaps deepens in religious significance. Something of the brilliant blossom has fallen; but the good fruit remains and ripens.

Our Sunday evenings are sympathetic and devout; and I leave thirty years of my ministry behind me this season, with cheering anticipations of some years of labor to come, and of great comfort during the evening hours that once were a call to labor excessive and uncheered.

I have told my story, and leave others to tell theirs from their different and perhaps better experience. I only add, that, last Sunday evening, I preached on our view of salvation by Christ, and distributed copies of the statement of belief that you so kindly gave me. Please send me two hundred more for distribution, and oblige,

Yours faithfully,

SAMUEL OSGOOD.

MONTHLY REPORT OF REV. C. H. BRIGHAM.

ANN ARBOR, Nov. 6, 1865.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN, — I have no important change or improvement to report in the condition of your mission in this place since the last account was rendered, five weeks ago. Services have been held at the Court-house twice on every Sunday, in the afternoon and in the evening. The average attendance at the afternoon service has been about eighty persons, — one-quarter ladies, and one-quarter students of the University. On the first Sunday evening in October, a course of doctrinal lectures was commenced; and it has been continued without interruption on successive Sunday evenings, with evidence of constantly increasing interest on the part of the congregation. On the last three evenings, every seat in the house has been occupied; and, on the last evening, some were standing through the service. The capacity of the room, however, only allows a congregation of two hundred persons. Fully one-third of the

evening congregation is made up of *students*. No church organization has yet been formed, and no Sunday School has yet been started. A meeting was called of those interested in the enterprise; but, from various causes, the attendance was small, not more than seven gentlemen being present. The only thing done at that meeting was to make arrangements for hiring a chorister, and for raising the small sum of $200 or $300, necessary for paying the chorister, the sexton, the lighting and heating of the room, and such other incidental charges as may come up. From present appearances, this is all that the families of the congregation are likely to do at present.

The number of families, all or a part of which are represented in the regular attendants upon our services, and whom I have on my visiting list, is thirty-eight. Several of these, nevertheless, still retain connection with other churches in the city. I have become personally acquainted with some forty of the students, and have conversed with several of them on the doctrines and peculiarities of the Liberal faith. In two cases I have found an inclination to enter our ministry; and one young man has fully made up his mind to do this, if he can get the necessary aid in his studies. One of the professors in the University is a regular attendant upon our services, and is thoroughly in sympathy with us, though nominally a Presbyterian. Two others of the professors have occasionally attended. On every Sunday, more or less of the members of other congregations are present, until, at one time or another, most of the influential citizens in the town have been enabled to hear words from the lips of a Unitarian. My relations with members of the other churches have been friendly and agreeable.

Two impressions, which were formed in the very beginning of my residence here, have only been strengthened by the observation and experience of the past ten weeks. The first is, that *in no place in the country is it more important for our faith to have a permanent hold and habitation than in this city of Ann Arbor*. The second is, that a *flourishing and self-sustaining Unitarian church cannot at present, and probably not for some time to come, be formed from the permanent residents*

in the city of Ann Arbor. On each of these topics, I may perhaps be permitted to say a few words.

1. As to the *importance* of the place as a missionary post. Ann Arbor is a small Western city, of some six or seven thousand inhabitants, which has grown slowly, has only a moderate trade, and not many manufactures, — with no immediate prospect of large increase. It is important chiefly as the seat of the Michigan University, the State University, — the largest university of the West, and, in the number of its students, the largest university in the whole United States. The number of students in actual residence at the present time, and in daily attendance upon the lectures and recitations, is 1026,* — 264 of whom are in the literary and scientific departments, 342 in the law school, and 420 in the medical school. This is a larger number by far than were ever gathered at one time in any American city, a third more than the residents in Cambridge, a quarter more than the residents in New Haven. The age of these students varies from 15 to 35, — several, however, older than this, — the majority being between twenty and thirty years of age. They come from all parts of the country, — from nearly every State in the Union, from Canada, the West Indies and California. The university has *no ecclesiastical character* and *no theological test.* It is as free from sectarianism as Harvard University has been, and as Antioch College ever will be. The students have no restraint or dictation in the matter of their church connections: they can go where they please, hear whom they choose, and go as often or as seldom as they choose. In point of fact, the majority of them do not attend any church regularly; and a large number of them never go to church. The university is a State institution, endowed and supported chiefly by large grants from the Government of the United States. Its regents are chosen from the various counties of the State, and hold office only for six years. No sect patronizes the institution, and no sect has predominance in its Board of Instruction. The President is a minister in the Methodist connection, but is a man of too

* The number of students is now about 1100.

liberal a spirit, and too much devoted to the interests of the college, to take advantage of his position to make converts for his sect. He officiates at the college prayers, and preaches on Sunday afternoons in the chapel to such as choose to hear him. The Professor of Metaphysics and Ethics is a Presbyterian minister; but those who know the man will not be troubled by the fear of his influence in proselyting. The Librarian is a Baptist minister, who has ceased to preach, a kind-hearted and a fair-minded man. The Professor of Physics is an Episcopal minister, venerable in years and catholic in spirit, who could not if he would, and would not if he could, use his influence in any sectarian direction. All the rest of the professors, some twenty or more, are *laymen* connected with various denominations, — two with the Presbyterian, two with the Baptist, two with the Congregationalist, three with the Episcopal, and some with no church at all. Five of them are *non-resident*, merely coming on certain days or weeks to deliver their lectures. There is no theological school, and nothing that resembles theological teaching, at which any student is required to attend. Only 264 of the 1026 students are expected to be present at the college prayers, which are held only once in the day. There is not an institution in the land where a student can be freer to believe what he prefers, and to listen to what religious teaching he pleases, than this University of Michigan. The Unitarians will never have a better chance to get a hearing, at Antioch College or anywhere else, than in this university, which is amply endowed, ably officered, and thronged with students as no other Western university will be for a long time to come. For the growth of the Michigan University has been a healthy and steady and not a spasmodic growth. Its tuition is substantially *free* in all the departments; only $15 being required for the admission of a resident of Michigan, and $25 for a resident of any other State.

Some of these one thousand students come with theological opinions already fixed, which they will not be likely to change. Some come with constitutional or habitual indifference to any religious teaching. But the larger part come with inquiring minds, ready to hear, ready to learn, and ready to be influenced

by any clear and common-sense views that may be ably presented. No body of men can be more open to conviction, more ready to be persuaded by what seems to be rational and true. A Unitarian preacher will have at least as good a chance here as the preachers of any sect of only equal ability and scholarship. Supposing him to have only half the influence of another preacher, supposing him to speak only to a hundred out of the one thousand students, in five years, — even on that supposition, he will have instructed five hundred young men in the principles of our faith, and made them, as they go away, missionaries of that faith in all parts of the land. If the Unitarian body should build a church in Ann Arbor, which would cost say $25,000, large enough and decent enough to be commodious and attractive, and then support a missionary at an annual cost even of two or three thousand dollars, they would do more for the propagation of their faith than in building churches in places which seem to be important, only because they have more population and more commercial influence.

Thus much for the *importance of the position* which ought to have been occupied twenty years ago. 2. Equally clear to my mind is the fact, that no strong Unitarian church is likely to be formed from the permanent residents of Ann Arbor by any effort of their own. Among those who attend the Unitarian services, very few — not ten in all — have ever been members of a Unitarian congregation. Some have been Universalists; some have been Quakers; some have been Spiritualists; and most of these retain, in a greater or less degree, the prejudices of their former connection, and have no special wish to take a new sectarian name. In the next place, among those who are interested in the movement, there are no wealthy men, and very few who have means to contribute much toward the building of such a church as they would be willing to own. Then, again, several of the most interested are virtually connected with other churches in the city, hire pews in those churches, and must continue to hire pews in those churches so long as their wives and children prefer to go there. They are not able to pay for preaching in two places, and to own stock in two churches. Still farther, many of them are suspicious of

any thing like organization, and do not wish to be entangled in any ecclesiastical bondage. There is not unity of feeling enough, there is not money enough, in the congregation which now gathers at the Court-house, to bring them together as a religious body, and make them build a suitable house of worship; and, without a suitable house of worship, I am persuaded that a solid church of the believers can never be established. The court-house is small, out of repair, unattractive, and with no convenience for church purposes. Even the small cabinet organ, which they propose to use as an aid in the worship, will have to be removed, and brought back with every Sunday. It is a building intended for other uses, and with all its associations other than religious. Yet it is the *only available* building, — the *only* building that can be procured for many months to come.

It is a great comfort to many persons here, men and women too, that they can have Liberal preaching; and a great convenience, that they can hear it with so little expense to themselves. If a church building, commodious and neat, were built or purchased, there is no doubt that most of those who now attend our services, and probably many others, would rent pews in it. It would then be comfortable, and perhaps respectable, to belong to a Unitarian society; and they could speak of their "church," even if they had no close organization. The students, of course, will expect to go to church free of charge here, as they do in all the other churches in the city. They might rent seats, if they should choose; but they could not be asked to do so. For these reasons, and for others which I may not mention here, but which can only be appreciated by one upon the spot, the Unitarian movement in Ann Arbor must remain a "missionary" movement, if it is to be continued at all. If a church is to be built or to be bought, it must be bought or built by contributions from abroad, and must be, partly at any rate, supported from abroad, if it is to be properly supported, and do the work which such a church ought to do. *Three* courses are possible. The work can be continued in the present style, with two services on Sunday, in a small, dingy, unecclesiastical building, with no ordinances and no

organisation, — continued in this way, until the people get tired of coming. At the end of six or eight months probably, the Methodist Church, a building awkwardly shaped, out of repair, and not well situated, can be purchased for five or six thousand dollars, unless prices should rise before that time; or a new building, well placed, large enough, and handsome enough, can be built for thirty to forty thousand dollars. By the last plan, the Unitarians can be made the equals of any religious denomination here; by the second plan, they can get the ear of the students, though they will have to remain in an inferior place: the first plan will give them a kind of hearing, and is better than abandoning the field, though only better than that. The field ought not to be abandoned, unless we have made up our minds to do without the West. There is no other opportunity so inviting or so ample.

I have distributed, on Sunday evenings, copies of the "Monthly Journal" to those who wished to take them, and have placed in the library of the university the books that were forwarded. In due time, an acknowledgment will be made of the gift.

Asking pardon for the length of this report, I remain,

With most sincere respect, yours,

CHARLES H. BRIGHAM.

LETTER FROM THE WEST.

SHEBOYGAN, Oct. 3, 1865.

DEAR BROTHER, — Your request and my promise to write to you about the condition of things here, and the prospects, must be fulfilled. And I am very happy to report, that all that Mr. Sanborn wrote you about the people and their immediate wants, is literally true. You have been here, and know something about the people. I certainly never met a more intelligent, good, and

determined set of people than those who are connected with this movement. And they are hungry for the bread of life. I felt such an inspiration from my audience, while preaching, as I scarcely ever felt before. It seemed as if I was pouring health-giving waters into a thirsty sponge, which absorbed them as fast as they came. I preached the two sermons which I spoke to you about, and I guess they were well received.

Now they want a good, strong, organizing man to work with them. They are going to build a church; but they need the coming man immediately to help them to do it. It needs an *attractive* man, and an organizing man; one who will use all the wires possible to command. Very seldom it is that a Liberal movement of this kind starts of itself, simply by the impulse of inherent forces, with so many good men and true at the bottom of it. I think the case is a very remarkable one. These men and women have resolved that there shall be Liberal preaching here, and a Unitarian society, simply because they have got tired of Orthodoxy; and, as Mr. Thayer remarked, have concluded that it is not well to throw away any more money upon it. And there is no reason under the sun why, with a little help and wise management, the dominant religion in this community may not be Liberal. And now that the iron is hot here, we must strike. Sunday night, two or three of the ladies, meeting at one of the houses, said they must have an instrument to help them in their singing. Last night, I understand a cabinet organ was sent for, and will be here before next Sunday. Two of the ladies went round yesterday, and *demanded* of the men money enough to pay for it; and, of course, they got it. It would be a pleasure for any one to labor for such a people, and with them. What hinders now their being baptized, all of them, — all who are thus interested, and thus working — into the Church, and unto God and Christ? I believe such souls are of the Church; and they ought to be told that they are, every one of them, and made to honor their calling.

But enough. You see I am interested, — interested in this interesting people, and in the Church which is to be planted here; and I hope you, and the whole East working through you, will do for them all that is possible. Thursday I go to Fond du Lac.

To-morrow I have a funeral to attend here, of a little girl who was accidentally shot by a careless boy.

I suppose I shall hear from you at Fond du Lac.

Yours truly, C. B. FERRY.

Rev. C. A. STAPLES.

LETTER FROM TENNESSEE.

NASHVILLE, Tenn., Oct. 25, 1865.

DEAR BROTHER LOWE, — I have accepted your offer; cut loose from my pleasant home at Yellow Spring, Ohio; bid an affectionate farewell to my little family; and, without "*purse or scrip*," started on my mission for East Tennessee.

I was all ready when your letter reached me, and so I started without delay. I spent my first sabbath in the queen city of the West, Cincinnati, and had a good time. I arrived here last evening, and am now visiting the sick in what is called Cumberland Hospital. It is a large establishment, and is capable of accommodating from three to four thousand patients; and there are at present, however, but few that are much sick.

I expect to call on Governor Brownlow to-day, and inform him of my design, ask advice and protection, if protection is needed.

I intend to visit Franklin and Murfreesborough, and perhaps some other points in this locality, before going to East Tennessee. I expect to be in Knoxville by the middle of next week, and make that a kind of head-quarters. As to my plans of operation of which you ask, I can hardly tell at present; for this is a kind of missionary experiment, that may pay well or may fail altogether.

1st, I design to hold meetings, and "preach Jesus and the Resurrection" — *liberal Christianity* — to the people.

2d, I design to organize as many sabbath-schools as I can conveniently.

3d, I purpose to see what can be done in relation to common schools for the education of children and youth, and supply them with teachers from Antioch or elsewhere.

4th, I think of getting up sabbath and other schools for colored children, if there is any chance for it.

5th, I would like to form a high school, academy, or college somewhere in East Tennessee, and shall see what can be done in that line.

6th, I may use my influence to fetch in Northern farmers and mechanics to aid in reconstruction.

You will see by the above what I have in mind to do, whether I shall accomplish much or not. If by trying thoroughly I do not succeed here, I purpose to go where I can succeed. But I feel quite sanguine of success, although not an enthusiast.

Above, I have given you my plan of work, according to the best of my present calculation; but it is subject, of course, to alterations, as the force of circumstances may dictate. I also want the advice of yourself and the Board from time to time, as you may think best; for I hold myself subject to your direction as much as possible. Be free, and tell any thing you wish me to do; for I feel the need of counsel in my new field of labor. I shall want books and papers, if I do any thing for Sunday schools. Could you send me Testaments, library-books, Sunday-school papers, and spelling-books, primers, tickets, and little Sunday-school cards, if I should need them? I could buy them at Cincinnati, if I had the money. Also, old clothing would aid much in colored sabbath-schools. Could you send a box of them?

Write immediately, and give any advice you think best. Pray also for my success, for it is a difficult undertaking.

Direct to Knoxville, Tenn. J. ELLIS.

We should be happy to receive such articles as are mentioned in the above letter, to help in the missionary work of our brother Ellis.

THE greatest benefactor to society is not he who serves it by single acts, but whose general character is the manifestation of a higher life and spirit than pervades the mass. — *Channing.*

LETTER FROM THE ADIRONDACK REGION.

DEAR BROTHER LOWE, — I was recently invited to conduct the funeral services of a prominent citizen of a town some ten or twelve miles off. He was liberal in sentiment, and his family had been advised to send for me. I preached a funeral discourse in a church well filled by a most expectant and attentive audience. Few of those present had ever heard liberal doctrine, and it was the first preaching of the kind in the place. I felt inspired to make the best use of the occasion, and have heard since of a very general expression of interest and satisfaction. I mention this incident to show that the people in this section are very generally prepared, and even *eager* for liberal and rational views, and especially for the illustration and enforcement of religion as a life of self-consecration to duty, and to noble and worthy aims. I find the field, even here, more rich and promising than I had dreamed of. The old dogmatic and doctrinal preaching has lost all its power. It does not take hold of the enlarged and quickened thought and busy life of the times. The old bottles can no longer contain the *new wine* in the vigor of its fermentation. With our utmost efforts we can never keep pace with the growing demand for preaching adapted to the wants and needs of our time.

I am glad that the Association extends us a friendly and helping hand. The *material* value is nothing compared with the *spirit* of sympathy, and the feeling that our movement here is not solitary and isolated, but part and parcel of a grand movement to make Christianity the practical governing law of human society and human life. Our friends here will feel themselves affiliated with the liberal body everywhere, yet without losing their own "Congregational independence of thought and action." It also helps and strengthens me to give them this assurance; and so the appropriation *means* what no money can express. I trust that the missionary work of the American Unitarian Association, in its broad-reaching value and efficiency, will be second to no movement of our day. North and South, East and West, the field is all the land.

The only opposition to movement here is confined to a few very ignorant and bigoted persons who have not the least weight or influence in the community. They do not understand us. But I trust that even these will soon see, that, although we do not accept the confinement of their narrow creeds, we mean to stand fast and firm for every thing that tends to elevate, dignify, and bless man in his individual and social life.

I am yours most fraternally,

HENRY J. HUDSON.

MEETING OF THE CAMBRIDGE MINISTERIAL ASSOCIATION.

A MEETING of the Cambridge Ministerial Association was held in the church in Somerville, Nov. 14, of a character to deserve especial notice. It was one of the regular meetings of the ministers belonging to that Association, and was called by its Scribe; but, with the consent of its officers, the Secretary of the National Council and the Secretary of the American Unitarian Association invited also to be present there the delegates who represented at the New-York Convention the churches comprised within this Association, and the meeting was expressly devoted to a discussion of the best method of raising the money needed for the purposes of the American Unitarian Association for another year.

Rev. Dr. Newell, Moderator of the Cambridge Association, presided; and Rev. E. J. Young, Scribe of the Association, acted as Secretary. After prayer by Rev. R. M. Hodges, the Secretary of the American Unitarian Association introduced the subject by a statement of the work done by the Association during the last six months; enumerating the various items of the expenditure, and

briefly explaining the operations of the Executive Board. He believed that his part in making an appeal for further contributions from our churches was simply to tell the uses to which the previous contributions had been applied, and the opportunities for useful effort which present themselves before us.

He was followed by the Secretary of the National Council, Rev. E. E. Hale, who explained the connection of the Council with the object of this meeting. The Council was appointed to carry out the resolves of the New-York Convention. One of these was, that an annual contribution of $100,000 should be raised for the Unitarian Association; and, just as the Council had given itself (Mr. Hale illustrated with what success) to the accomplishment of other of these resolves, so now it was ready to lend all its aid towards the accomplishment of this. He then reviewed, at considerable length, the signs of hopefulness and the reasons for renewed activity in the present aspect of our denomination.

A discussion followed (which was participated in by Rev. Dr. Stebbins, Rev. Messrs. Towne, Zachos, Young, Marsters; and Messrs. Choate, Bigelow, Livermore, Brown, and others), which, for its tone of earnestness and hopefulness and practical determination, has rarely been excelled in any meeting of our denomination. About fifty ministers and delegates were present, and the delegates were among the most influential and able men of the churches which they represent.

No one expressed a doubt as to the certainty that the portion required of this Association, in order to make up $100,000, would be easily raised; and they voted unanimously that it should be done. In order to facilitate its collection, a committee was chosen, consisting of Hon. Isaac Livermore, of Cambridgeport; Prof. Charles Beck, of Cambridge; Hon. Charles Choate, of Woburn; Dr.

Henry Bigelow, of Newton Corner; and Hon. Charles Hudson, of Lexington, who should consult with the Secretary of the American Unitarian Association, and devise the best way of carrying out the determination of this meeting. At the close of the meeting, a collation was served in the vestry of the church, provided by the ladies of the Somerville Society; and short and earnest speeches were made by Rev. Messrs. Bush, Muzzy, Livermore, Marsters, Towne, Messrs. Harlow, Brown, and Choate, all full of faith and earnestness in the cause which had been discussed.

We think there was but one opinion among those present as to the excellence of this method of conducting our appeal to the churches, and of organizing the system of collection for the coming year.

Here the Secretary of the Council and the Secretary of the American Unitarian Association had met the ministers and the representatives of every church included in the call, and explained fully the work and needs of the Association. The whole subject had been thoroughly discussed, and thus three members of every society went home fully prepared to explain all that would need to be understood in presenting the case to the respective societies; and they assumed the work of making the collection.

It is now proposed, if agreeable to the churches, that precisely similar meetings shall be held in every local association; and all such associations are invited to arrange a time and place convenient for themselves. The Secretary of the Council and the Secretary of the Unitarian Association will attend, if desired, and give such information as may be needed from them.

We confidently anticipate from such a movement a ready collection of the amount asked; which is moderate, when compared with the opportunity before us and the resources of the denomination.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 13, 1865. — Present, Messrs. Palfrey, Kidder, Padelford, Smith, Clarke, Hinckley, Livermore, Hepworth, Sawyer, Denny, Fox, and Lowe.

The Committee on Finance presented the following Report: —

The Committee on Finance, who were requested, at the last meeting of this Board, "to consider and report, at their early convenience, what sum will probably be required for the purposes of the Association during the next financial year, and also to recommend a plan for raising such funds as may be required within that period," respectfully report, —

That the whole amount expended for the purposes of the Association during the six months ending on the 1st of November, exclusive of payments for accrued interest on temporary investments, was $56,605.06. Of this sum, $16,000 were paid for the land and building in Chauncy Street, which are to be used as the headquarters of the Association, as soon as the premises are vacated by the tenant who now occupies them. Deducting this sum, we have an aggregate of $40,605.06 as the cost of our operations for the last six months, which was expended in the following manner: —

In aid of Antioch College	$6,930.00
In aid of Meadville Theological School	1,500.00
In aid of the Unitarian Association of the State of New York	3,000.00
In aid of Yonkers Church	1,000.00
Loan to the Society at Janesville, Wis.	2,000.00
For the "Monthly Journal"	3,495.99
„ books, stereotype plates, &c.	3,100.40
„ the Army Fund, for the distribution of books, papers, &c.	3,619.32
„ the India Mission	1,084.67
Under direction of the Committee on the New England States	3,781.00
„ „ „ „ „ Middle and Southern States	2,097.73
„ „ „ „ „ Western States	2,640.08
Under direction of the Committee on the Pacific Coast	1,150.00
For rent, salaries, income of the Perkins Fund and of the Lienow Trust-Fund, and other miscellaneous expenditures	5,206.02

Of the above items, however, the first four cannot be properly included in our ordinary expenditures, as they grew out of special emergencies, or were voted in accordance with the expressed wishes of several of our contributors; and they may therefore be deducted, leaving, for the ordinary appropriations paid during the half-year, the sum of $28,175.06. Further appropriations to the amount of about $15,000 have been voted, and must be met within the next six months.

During the remainder of the current financial year, we shall require beside this sum of $15,000, — a very considerable sum to carry out the plans of the Committee on Publications which have already been approved by the Board; while it is not believed that any reduction can be made in the other items of expenditure, without impairing the usefulness of the Association. If the same policy shall be pursued which has governed the action of the Board during the last six months, we shall probably require for our ordinary expenditures $30,000. This will carry the total amount of our expenditures for the year, exclusive of the cost of the land and building in Chauncy Street, very nearly to the sum of $86,000, and will nearly or quite exhaust the cash now on hand and the temporary investments, leaving only a small balance available for the operations of the next financial year. Whatever sum, therefore, may be required for those operations must be raised by a new appeal to the churches.

The amount which will be needed will depend so much on the views entertained by our successors in office as to the merits of the various claims brought before them, that no exact estimate can now be presented. But, judging from our own experience, we are of the opinion that not less than $100,000 should be raised for the next year. With that sum we believe that the next Board will be able to carry forward the various plans which we have inaugurated, and open new fields of usefulness. How, then, shall this sum be raised?

The Committee believe that the most important step towards raising it has already been taken, in so far as we have judiciously and liberally expended the contributions of the previous year, and are able to show to the churches that there is an opportunity of using, for wise and Christian ends in the direct line of our

denominational effort, even vastly larger amounts than we venture to ask.

So essential is this point, as a condition of our receiving money, that we have almost wholly refrained from asking contributions till we could show a gratifying statement in regard to the profitable expenditure of what had been so generously placed in our hands, and could point to operations that would satisfy the contributors as to the importance and reality of our work.

The Committee believe that the time has now come when we can confidently begin to make an appeal; and, in accordance with what has just been said, they think that the first measure towards raising the money needed will be to inform our Christian public in regard to our work and plans, in confidence that the friends of our cause will only need to know that we are serving large and useful ends in order to be willing to supply us with the means of carrying them on.

The principal agency for conveying such information as to our work and need is the "Monthly Journal" of the Association, which the Secretary endeavors to make practical in its character, and subservient to these immediate interests of the Association.

It is a question whether it may not be advisable to distribute the "Journal" more freely, so that it shall reach all those n our churches, whether subscribers or not, whom we should be glad to keep informed of our position and work.

But the Committee are aware, that, in addition to all this there is need of some organized method of appeal and some active and direct solicitation of funds.

In considering this, the Committee believe it would be well, without doubt, if the Secretary could go to every parish, and present the claims of the Association; but, aside from the fact that, even if all his time were given to that, only a small proportion of the societies could be visited, the duties of the office of Secretary in the management of the diverse operations of the Association are now so complicated and important as to require an economizing of his time and care.

A plan has just been inaugurated which it is hoped may serve a useful end, and answer the principal purpose of such personal

visitation. This is to call ministers and delegates from parishes conveniently grouped, as, e.g., by the local ministerial associations; and there, through the Secretary of the American Unitarian Association and the Secretary of the National Council, endeavor to organize a systematic plan of collections in the churches. The advantage of this plan is twofold: —

1st, The Secretary will be able to address, at one meeting, representatives from many societies; and 2d, and chiefly, It will be directly availing ourselves of what we have been taught is to be our great reliance for vigorous enterprise; viz., the active co-operation of the laymen of our body. These meetings will be attended, it is hoped, by the best and most earnest representatives of our churches; and they will give to the subject of collecting our money their experienced counsel and their personal service.

We shall thus, moreover, avail ourselves of the power which comes from the New-York Convention, which so earnestly recommended the contribution of $100,000 to the Association, and whose members will be summoned by the Secretary of the Council as the delegates to these local meetings.

The Committee do not think it necessary to make any other suggestion, in regard to the method of raising funds, until this experiment shall have been fairly tried.

The above report having been read, it was voted that it be approved by the Board, and published in the "Monthly Journal," "Christian Register," and "Christian Inquirer."

The Committee on Publications reported, that the publications of the Association had been granted, in response to applications received, to the following libraries: Free Public Library, Phillipston, Mass.; State-House Library, Augusta, Me.; Library of Lincoln College, Topeka, Kansas; and Parish Library of Unitarian Society, Augusta, Me.

The following recommendations contained in their report were adopted: —

1. That the Association publish a volume of sermons for the young, prepared by Rev. A. P. Peabody, D.D., and offered by him for that purpose.

2. That forty dollars be appropriated for the purchase of one

hundred copies, in sheets, of the "Memoir of the Controversy on 1 John v. 7," now being reprinted by Rev. Frederic Huidekoper.

3. That the Association purchase, on the terms proposed by Rev. George G. Channing, the present owner, the stereotype plates of "The Works of William E. Channing, D.D."

4. That in response to an application from a society in the under-graduate department of Harvard College, called the "Christian Union," there be given to them, for their library, copies of all books owned by the Association, not already in their possession; and that fifty dollars be appropriated for the purchase, under the direction of the Secretary of the Association, of other liberal religious books, for the same purpose.

The Committee on the New-England States reported, that an application had been received from the society in Houlton, Me., for aid to the amount of one hundred dollars; also an application from the new Unitarian Society in Ellsworth, Me., for an appropriation of two hundred dollars towards the salary of their pastor: and they recommended that both these applications be granted, — which recommendation was adopted.

This report also mentioned a movement which had been made, under the direction of the New-England Committee, for the formation of a society in Laconia, N.H.

The Committee on the Middle and Southern States reported, that preaching had been supplied, under their direction, in Ithaca, N.Y. Rev. Samuel J. May, Rev. William H. Fish, and Rev. Alfred P. Putnam, had preached there; and Rev. Frederick A. Farley, D.D., had been engaged for several Sundays to come. The prospects there were exceedingly encouraging. Very good congregations attended the services, and the people seemed pleased with the doctrines preached. The importance of Ithaca, as a place in which to plant a Unitarian society, rested chiefly on the fact that it was to be a permanent intellectual centre of influence. One of the residents of the town had already given five hundred thousand dollars for a university to be established there, which would be one of the best endowed institutions in the country, and would be entirely free from sectarian control. The Committee asked for an appropriation of two hundred dollars to meet the expenses of this movement.

The report stated that the Trustees of the society in Washington had written, that they could, at any time, get possession of their church by giving one month's notice to the lessees. The Committee had replied, that they hoped, before long, to be able to send them either a permanent pastor, or a temporary supply; and probably the Trustees would soon give the notice required.

The report further stated, that Rev. C. Y. De Normandie, of Fairhaven, had been engaged to leave his pulpit for five months to go on a mission to Richmond, Va. There were a few Unitarians in that city who had gone there from the North; but the whole enterprise was looked upon in the light of an experiment as regarded the hope of founding a Unitarian Society. The Committee were confident, however, that the effort could not be lost, when the beneficent influence was considered of the five months' service in a community like that. Mr. De Normandie was also instructed to extend his observations, and, if possible, his active efforts, into other portions of the State. The report asked for this mission an appropriation of $750.

This Committee also reported, that a letter had been received from a gentleman in Mobile, Ala., himself not a Unitarian, who, having heard that it was the purpose of the Association to send ministers to the South, begged that one might be sent to that city. He represented that most of the preachers South were too bitterly opposed to the free principles on which true progress must rest, to satisfy men who believe in such principles; and said that he, and many like him, would gladly co-operate with any man whom the Association might send.

The recommendations contained in this report were adopted by the Board.

The Committee on the Western States reported, that they had received from Rev. Charles H. Brigham, of Ann Arbor, Mich., his monthly report; and also a report from Rev. John Ellis, our missionary in East Tennessee; both of which would be published in the next number of the "Monthly Journal."

They also reported, that Rev. R. S. Sanborn, of Ripon, Wis., had been sent by them to Nashville, Tenn., for a few weeks, in order to ascertain what were the prospects for establishing there

a Unitarian society. The Committee were led to do this by the earnest representations of a few Unitarians resident there, who believed that much good would result from such an enterprise.

The report stated, that Rev. A. A. Roberts, recently sent out by this Committee, had accepted an invitation to take charge of the new society in Baraboo, Wis., and had just made an application in behalf of that society for aid to enable them to build a church, which, it was believed, would result in making the society self-supporting. The Committee recommended an appropriation of four hundred dollars towards the salary of Mr. Roberts, for the year beginning Nov. 1, in consideration of a church being built during that period; which recommendation was adopted.

The Committee appointed at the last meeting to nominate a candidate for Director, being called upon for their report, presented the name of William Crosby, Esq., of Boston; and that gentleman was then unanimously elected to the office for which he had been nominated.

After the transaction of other business, the Board adjourned to Monday, Dec. 11.

INTELLIGENCE.

Rev. JOHN B. BEACH was installed as pastor of the society in Barre, Mass, on Thursday, Nov. 9. The order of services was as follows: Introductory prayer by Rev. James H. Wiggin, of Lawrence; reading from the Scriptures by Rev. Henry H. Barber, of Harvard; sermon by Rev. James W. Thompson, D.D., of Jamaica Plain; installing prayer by Rev. William L. Chaffin, late of Philadelphia; charge by Rev. Edwin G. Adams, of Templeton; right hand of fellowship by Rev. A. W. Stevens, of Cambridgeport; address to the people by Rev. John B. Green, of Leominster; closing prayer by Rev. Seth Saltmarsh, of Hubbardston; benediction by the pastor.

Mr. THOMAS L. ELIOT, a graduate of the Cambridge Divinity School in the last class, was ordained to the work of the Christian ministry, at Rev. Dr. Eliot's (his father's) church, St. Louis,

Mo., on Sunday, Nov. 19. The sermon was preached by Rev. Carlton A. Staples, of Milwaukee, Wis.; Rev. Dr. Eliot offered the ordaining prayer, and gave the charge; and the right hand of fellowship was given and the Scriptures read by Rev. A. D. Mayo, of Cincinnati, Ohio.

Mr. NATHANIEL SEAVER, JR., was ordained as pastor of the society in Walpole, N.H., on Thursday, Nov. 23. The order of services was as follows: Introductory prayer by Rev. Livingston Stone, of Charlestown, N.H.; reading from the Scriptures by Rev. Frederick Frothingham, of Brattleborough, Vt.; sermon by Rev. William P. Tilden, of Boston; prayer of ordination by Rev. Charles T. Canfield, of Bernardston, Mass.; charge by Rev. William O. White, of Keene, N.H.; right hand of fellowship by Rev. Samuel C. Beane, of Salem, Mass.; address to the people by Rev. John F. Moors, of Greenfield, Mass.; closing prayer by Rev. W. O. White; benediction by the pastor.

Rev. ABRAM W. STEVENS was installed as pastor of the Lee-Street Society, Cambridgeport, Mass., on Sunday evening, Nov. 26. The order of services was as follows: Introductory prayer, by Rev. Thomas Hill, D.D., of Cambridge; reading from the Scriptures, by Rev. William Newell, D.D., of Cambridge; sermon, by Rev. Oliver Stearns, D.D., of Cambridge; installing prayer, by Rev. William O. White, of Keene, N.H.; charge, by Rev. William P. Tilden, of Boston; right hand of fellowship, by Rev. Henry C. Badger, of Cambridgeport; address to the people, by Rev. Henry F. Harrington, of New Bedford; concluding prayer, by Rev. Artemas B. Muzzey, of Cambridge; benediction, by the pastor.

Rev. SYLVAN S. HUNTING has accepted a call from the society in Quincy, Ill.

Rev. HENRY C. LEONARD, formerly pastor of the Universalist society in Waterville, Me., and, during the war, chaplain of the Third Maine Infantry and the First Maine Heavy Artillery, has accepted a call from the Unitarian society in Albany, N.Y.

Rev. JAMES H. WIGGIN has resigned the charge of the Society in Lawrence, Mass.

Mr. A. A. ROBERTS, a graduate of the Meadville Theological

School, in the last class, has accepted an invitation to take charge of the new Unitarian society, in Baraboo, Wis.

Rev. CHARLES B. WEBSTER has accepted an invitation to supply the pulpit of the society in Newport, R.I., during the absence, in Europe, of their pastor, Rev. Charles T. Brooks.

Rev. COURTLAND Y. DE NORMANDIE, of Fairhaven, Mass., has consented to leave his society for five months, to labor, as the missionary of the American Unitarian Association, in Richmond, Va.

Rev. WILLIAM T. CLARKE has resigned the charge of the society in Chelsea, Mass.

Rev. JAMES THURSTON has accepted an appointment from the Soldiers' Memorial Society to labor, as their missionary, at Wilmington, N.C.

AT a recent meeting of the Directors of the Sunday School Society, Rev. Adams Ayer resigned his office as Secretary, and Rev. Thomas J. Mumford, of Dorchester, was chosen to fill the vacancy.

ACKNOWLEDGMENTS.

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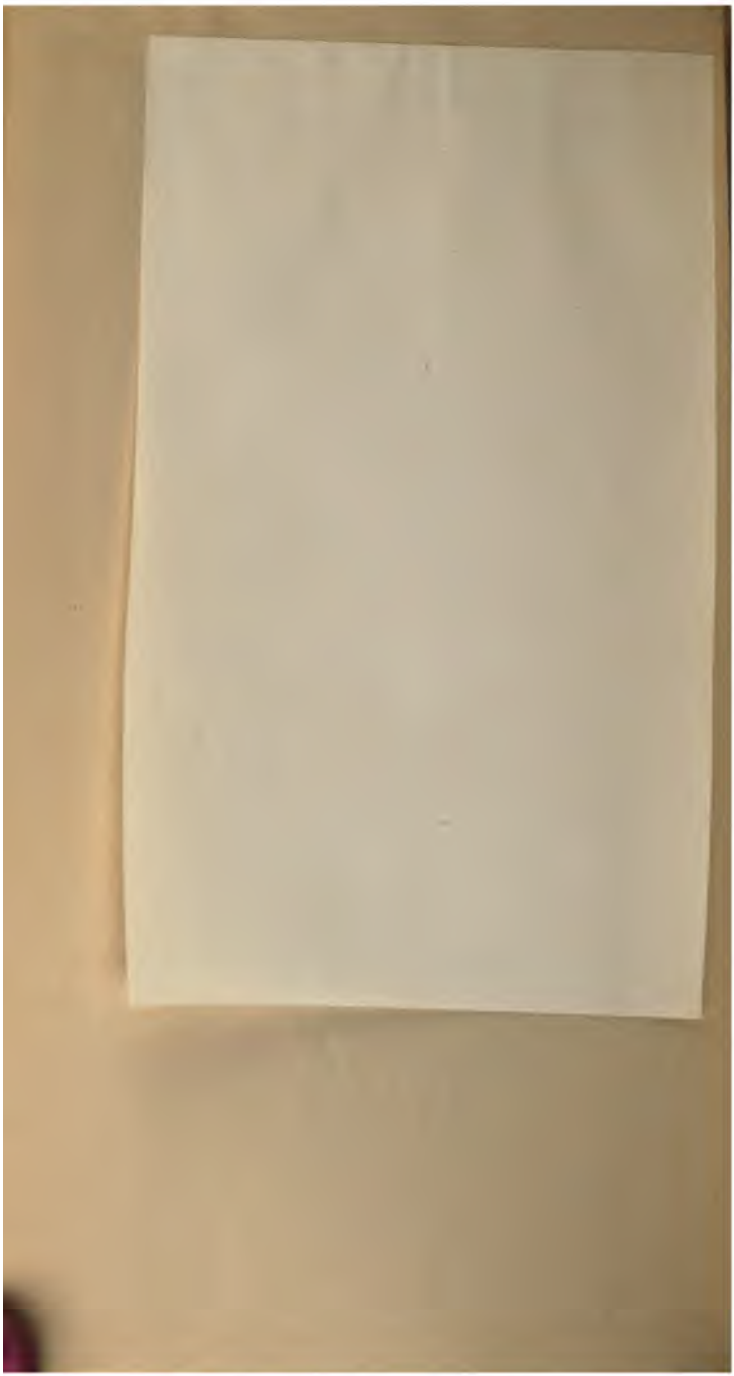
Oct. 27.	From society in Hampton Falls, N. H., for Monthly Journals			$10.00
Nov. 3.	„	a lady in Boston, for general purposes	$100.00	
		for India Mission	50.00	
		for Meadville School	75.00	
				225 00
„ 3.	„	another lady in Boston, for general purposes	40.00	
		for India Mission	50.00	
		for Meadville School	75.00	
				165.00
„ 7.	„	Rev. Henry Blanchard, as an annual membership		1.00
„ 9.	„	J. T. Cotton, as an annual membership		1.00
„ 9.	„	Society in Groton, for Monthly Journals		41.76
„ 18.	„	Rev. W. H. Fish, as an annual membership		1.00
„ 20.	„	Rev. Dr. Ellis's society, Charlestown, including life membership for Mrs. Jacob Forster, Mrs. John Hurd, Henry Lyon, Dr. J. W. Bemis, Isaac Sweetser, L. M. Huntington, John K. Fuller, Mrs. John K. Fuller, Geo. W. Warren, Mrs. C. C. Sampson, and Henry K. Frothingham		1008.00

☞ Important notices will be found on the third and fourth pages of the cover.



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